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VOI. XVII

JUNE, 1922

No. 9

The Craftsman

I saw him stand in reverent attitude,
Enraptured with the theme with which
he dealt;
With voice that spake both Faith and
Fortitude,
I knew how Earnest and Sincere he felt!
His every motion told The Craftsman
great—
His voice, now high, now low, revealed
his soul:
He knew the Ritual and his pose held
weight—
He'd learned each part that made the
perfect-whole!
With grave impressiveness he Taught the
Grip—
With striking utterance gave the Sacred
Word—
That Word which lights the fires of
Fellowsh'p,
And as 'twas given the heart-beats could
be heard!
So Mote It Be, my Brethren, when to
Youth
YOU show the Steps which lead to GOD
and Truth!

—Chas. F. Forshaw, M. D., LL. D.

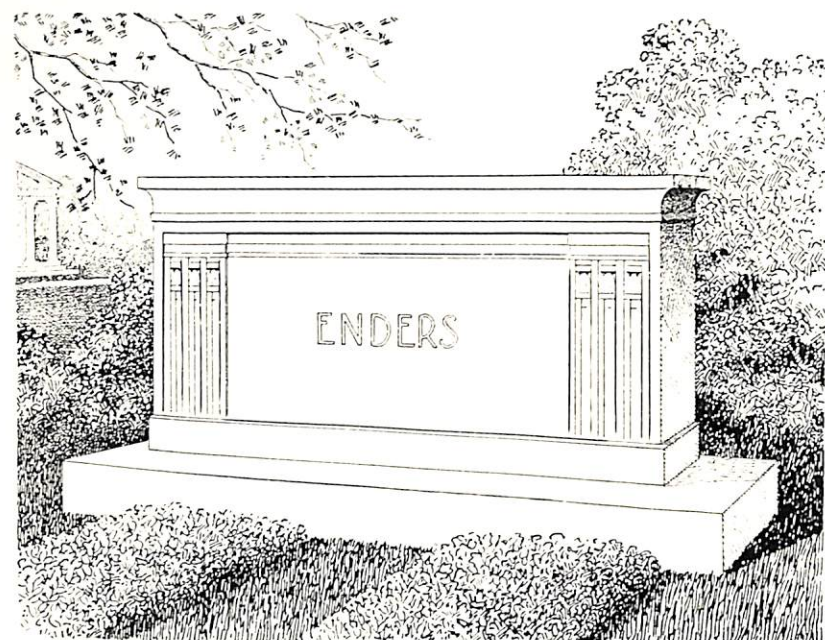
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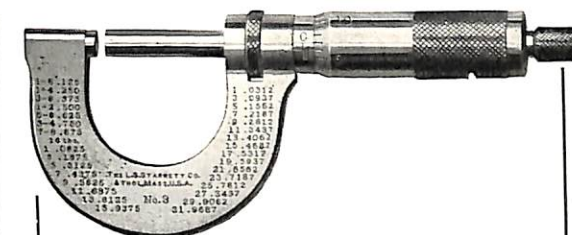
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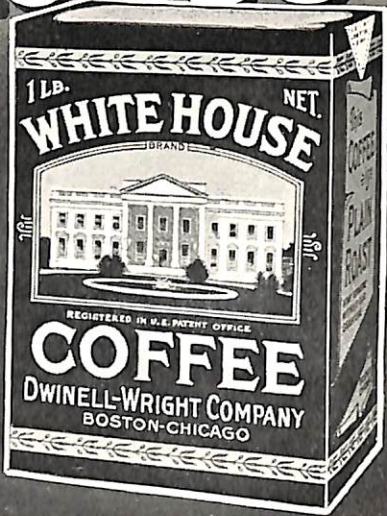
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201 Masonic Temple, Boston, Mass.

FREDERICK W. HAMILTON, President

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The NEW ENGLAND CRAFTSMAN, magazine, is issued monthly. It is devoted to the interests of Freemasonry and the brotherhood of man.

The subscription price in the United States and Canada is Two Dollars and Fifty cents a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a copy.

Postage will be prepaid on all subscriptions.

Remittances should be sent by Money-Order or Draft on Boston.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to that effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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A · MONTHLY · MASONIC · MAGAZINE

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Volume XVII

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Craftsman Comment

A Word of Warning Recently in a much discussed edict by the Grand Master of Pennsylvania, members of the Masonic fraternity in that jurisdiction were forbidden to hold membership in any order a pre-requisite to membership in which required also membership in a Masonic lodge.

The particular effect of this edict among other things was to virtually disrupt the Order of Eastern Star in that state, as it took from the organization thousands of members, and prevented any Pennsylvania Mason in good standing from holding the office of worthy patron, which we understand to be a requirement in all Eastern Star Chapters and without whose presence meetings are not regular or legal.

The reasons for this seemingly arbitrary act of the Grand Master of Pennsylvania have been variously stated. The storm of criticism following its issuance was both violent and vituperative; but to date has seemingly had no effect to change it. The edict stands, and, right or wrong, is a matter of recorded Masonic history. The result has been in many ways extremely regrettable, for it is to be remembered that the great body of the membership in the "Star" is composed of the wives, mothers, sisters, and daughters of Masons.

In general it might be said that one reason for the Grand Master's action was the interference of Eastern Star

members in matters outside their province—Masonic affairs, in other words.

Serious consideration had been given to the whole subject by the Grand Lodge of Pennsylvania before the edict was promulgated and proper warning issued, which apparently went unheeded, so that it cannot be said to be the result of hasty action. The result, as above briefly recorded, has been direful.

In Massachusetts this coming fall a new Grand Master of Masons will be elected. Politics and vote-getting in the generally accepted sense of that term have never been sanctioned or even seriously contemplated by those Masons to whom the best interests of the organization have meant much in this jurisdiction. Political campaigning or office-seeking have no place in Masonry. Rather has the office of Grand Master sought the man, and the long line of distinguished brethren who have presided over the destinies of the Grand Lodge of Massachusetts testify eloquently to the wisdom of the methods heretofore prevailing.

There are rumors that certain ladies of the Eastern Star in this state have been indiscreet enough to attempt to influence members of the Grand Lodge in Massachusetts and we suggest to our readers who are members of the Order of the Eastern Star that they discourage by every possible means such con-

duct, if they have its best interests at heart.

We have too much respect and admiration for the devoted mothers, wives and sisters of Freemasons in Massachusetts to want to see them suffer from the indiscretions of overzealous members.

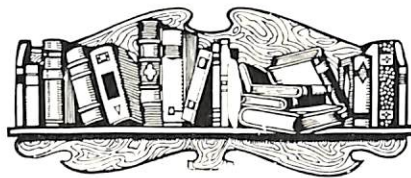
We have no power or authority whatever to speak for the Grand Master or any official part of Freemasonry in this jurisdiction, nor any other for that matter. We can simply utter a personal word of caution with the hope that no serious consequences may result from a wrongful interference by any member of the Eastern Star in affairs in which they are not nor cannot be concerned.

Freemasons and the Catholic Church An article in the March issue of "Truth," which is styled "a monthly magazine for the dissemination of the Truth concerning the doctrines, history and practices of the Catholic Church," under the title of "A Plain Talk With Freemasons," by Rev.

Lucian Johnson, S.T.L., is commended to the attention of our readers. Expressing as it does the views of one who is evidently striving to disseminate more than the truth and practices of the Catholic Church, it is interesting and enlightening. There are items of fact which the indifferent Mason may read with profit. There are incongruous conclusions drawn which are amusing. The intent of the author is evidently to impress the reader with an argument written in a spirit of fairness, and it may well be the Reverend Lucian Johnson is sincere in his convictions, and believes his own statements.

In common with many other arguments of our Roman Catholic friends, however, it offers only those parts of Masonic history which can be construed to the advantage of the church. It passes over much in Masonic history that would refute the very statements quoted and written by other Masonic students of equal authority.

On the whole it is an interesting and illuminating article and there is food for thought in it for the Masonic student as well as the "knife and fork" Mason.



THE ANCIENT AND ACCEPTED SCOTTISH RITE

Due to the increased interest in Masonry following the organization of the Grand Lodge of England in 1717, many new degrees were invented. About 1754, a body of Masons in Paris selected a group of twenty-two degrees, which, with the original three constituted what was known as the "Rite of Perfection." These degrees were later adopted by the Grand Lodge of the Three Globes in Berlin and thus came under the patronage of Frederick the Great.

In 1761 a patent was granted to Stephen Morin, authorizing him to carry the "Rite" to America. Bodies were established at Kingston, Jamaica, by him, and at Albany, New York, and Charleston, South Carolina, by deputies appointed by him. The lodge at Albany failed to prosper and soon ceased to exist. The Sublime Grand Lodge of Perfection established by Deputy Isaac DaCosta at Charleston in 1783 was the body from which later our Supreme Council was established. In 1786, it is said, the Grand Constitutions were promulgated by Frederick the Great, as Grand Commander of the Order of Princes of the Royal Secret. By this document his Masonic prerogatives were deposited with a council for each nation to be composed of "Sovereign Grand Inspectors-General of the Thirty-third and last degree of legitimate Freemasonry, limited in numbers to that of the years of Christ on earth." Two such councils were provided for in the United States.

On May 31, 1801, there was organized in Charleston, a Supreme Council of the Thirty-third Degree for the United States of America, the Mother Council of the World, having for its supreme law the Constitution of 1762, the Grand Constitutions of 1786 and the Secret Constitutions. The first Sovereign Grand Commander was John Mitchell.

On August 5, 1813, the Supreme

Council of the Northern Jurisdiction was established by a special deputy from the original Supreme Council. By a treaty between the two Supreme Councils, consummated in 1827, the jurisdiction of the Northern Supreme Council was limited to the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin. The remaining states and dependencies form the Southern Jurisdiction.

Of the thirty-three degrees included in the Rite, but twenty-nine are exemplified in its bodies in the United States, Great Britain, Canada and Chili, the Supreme Councils of these jurisdictions disclaiming any jurisdiction over the degrees of Entered Apprentice, Fellow Craft and Master Mason. Elsewhere, Scottish Rite Masonry is practically the only Masonry known and all of the degrees are conferred in accordance with the ritual of the Rite.

The Ineffable degrees, as conferred in the Southern jurisdiction, begin with the Fourth and extend through the Fourteenth, and are conferred in Lodges of Perfection.

The Historical and Religious degrees begin with the Fifteenth and extend through the Eighteenth, and are conferred in chapters of Rose Croix.

The Chivalric and Philosophic degrees begin with the Nineteenth and extend through the Thirtieth, and are conferred in the Councils of Kadosh.

The Official degrees are the Thirty-first and Thirty-second and are conferred in the Consistory.

The rank of Knight Commander of the Court of Honor is not a degree, but a ceremonial of Investiture established by the Supreme Council to point out and to honor those brethren who have deserved well of the Rite.

The thirty-third degree is conferred

only by the Supreme Council. It is executive in character. It is only conferred as an Honorary or Official degree on those who as the result of faithful or distinguished service in the Rite, are deemed worthy.

The rank of Grand Cross of the Court of Honor is conferred on a very limited number who, by exceptional service have merited this distinction.

In the Northern jurisdiction the grouping of degrees into "bodies" differs slightly from that in the Southern jurisdiction.

The degrees from the Fourth to the

Fourteenth are conferred in the Lodges of Perfection.

The Fifteenth and Sixteenth degrees are conferred in Councils of Princes of Jerusalem.

The Seventeenth and Eighteenth Degrees are conferred in Chapters of Rose Croix.

The Degrees from the Nineteenth to the Thirty-second are conferred in the Consistory.

There is no rank corresponding to either Knight Commander of the Court or Grand Cross of the Court of Honor in the Northern jurisdiction.

—The Builder

ABSENT ON PERMANENT LEAVE

There are thousands of young men in the United States, some without an arm, some without a leg, who aspired before the war to become Masons.

You know some of them. Have you thought of their position, of their blasted hopes?

It is not possible to speak very plainly in public on this situation. If you are a Mason you understand what we mean.

Is Masonry a matter of the hands and feet? Or is it a matter of the heart?

We who possess both of our hands stretch them forth to do good. We with both of our feet go on missions of mercy.

We, with both hands and both feet most of the time use them for selfish purposes—we with all our strength and all our vigor. We, many of us, use both hands to reach for good things to eat at free Masonic dinners. We parade ourselves with our two feet.

These boys gave a hand or a foot to duty, to loyalty—to their country. The hands and feet that keep them out of Masonry are hallowed on Fame's eternal camping ground.

They are in salute and in position before the altar of immortal service, washed clean by the tears of gratitude from millions of eyes.

Could we, with all these members of our body intact, fail to be deeply impressed and profoundly moved by the

reception into Masonry of these boys whose hearts and minds have been enriched by sacrifice to receive the beautiful lessons in Masonry?

Couldn't some of us stretch forth a hand or employ a foot on such a ceremonial occasion to help a hero candidate into the realm he aspired to before he gave his missing member for us?

"Missing," did we say? No. A soldier who comes to the altar of Masonry prepared in his heart is complete, is whole. And if the physical eye sees a member of his body absent it ought to be excused, for be it a leg or an arm it is absent on permanent leave in the service of the country Masonry founded.

We shall revere the more our sacred landmark respecting this subject if we recognize the service of these boys by receiving them into our circle.

It would not be an innovation. Our landmarks would be sanctified and take on a new significance to us who are bodily whole if the hands and feet given in defense of the world's liberty were claimed by Masonry as its own and placed upon its sacred altar.

It is the heart that quickens to the call of brotherhood. We who were at home in those trying days can with our blundering hands and stumbling feet do the work for the limbs that are absent on permanent leave.

—The Fellowship Forum.

DEATH, THE LIBERATOR

By Bro. N. W. J. Haydon, Ontario

"Finally instructs us how to die." In common with the older Mysteries, so far as we have relics of their teachings, Masonry offers its votaries a method of approach to this final test of our philosophy of life, one worthy of human dignity and in harmony with our honored motto, "Follow Reason."

Alan Seagar wrote for all of us:

"But I've a rendezvous with Death
At midnight in some flaming town,
And I to my pledged word am true--
I shall not fail that rendezvous."

We, too, have a rendezvous with the Reaper, by no means to be escaped, no matter how much science may help us to postpone it. And though to but few is it given to meet him with those feelings voiced for us by Horatius

"How can a man die better
Than when facing fearful odds
For the ashes of his fathers
And the temples of his gods?"

yet we need not watch his sure approach with only a bitter recognition of our human weakness. Such an attitude is unworthy of those who truly follow reason, and have worked out a philosophy of life, which in death sees but a change of circumstance, however important that may be.

We should adapt to our own use the salute offered by the gladiators of old, save that instead of hailing a human Caesar who viewed their struggles as an amusement, we should as bravely regard the Ancient of Days, saying each one of us "Ave, Magister Vitae, moriturus te saluto," and go forward fearing nothing.

There have been many noble expressions of attitude towards Death, and amongst them that remarkable poem, "Thanatopsis," written a century ago by a young man of 18, holds a high place with its sonorous phrases, its confidence that finds in facts a firm foundation for faith. Naturally, it reflects at

first the sombre New England upbringing of its author, but none surpass its conclusion in natural dignity:

"... sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Let us examine our grounds for this trust, that our hope may be reinforced by reason as concrete as by iron rods and, to this end, let me draw attention to an essay by Maeterlinck, to which I am deeply indebted. ("Death," published by Dodd, Mead & Co., 1912). He writes:

"It were a salutary thing for each of us to work out his idea of death in the light of his days and the strength of his intelligence and learn to stand by it. He would say to Death: 'I know not who you are, or I would be your master; but, in days when my eyes saw clearer than today, I learnt what you are not; that is enough to prevent you from becoming my master.'

"He would thus carry, imprinted on his memory, a tried image against which the last agony would not prevail and in which the phantom-stricken eyes would take fresh comfort. Instead of the terrible prayer of the dying, which is the prayer of the depths, he would say his own prayer, that of the peaks of his life, where would be gathered, like angels of peace, the most limpid, the most pellucid thoughts of his life. Is not that the prayer of prayers? After all, what is a true and worthy prayer, if not the most ardent and disinterested effort to reach and grasp the unknown."

Here is the key to our problem; let us learn what Death is not; by this time-honored method we shall strip off the masks wherewith our imagination has disguised it. It is not sickness, nor suffering, nor the stern agony. It is not shroud, nor pall, nor grave, nor the horrors of disintegration. All these have to do with the methods and usages of life. The errors and weaknesses of nature or science caused their begin-

nings; Death emphasizes their futility. Should we convalesce, we forget them; should we not, our survivors abuse Death that stops them.

As Spencer so carefully explains, our life is a continual adjustment of internal relations to external relations, of growth from within to pressure from without; and when we can no longer adjust ourselves, why blame Death for clearing the board and giving us a new deal?

Do we accuse Sleep for the fatigue which overwhelms us if we resist it? It seems that all our knowledge only helps us to die in greater pain than the animals that know nothing, and we add to our troubles by imputing to Death those salvaging operations whereby our elements are restored to usefulness in Life's workshop.

"... Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine, individual being, shalt thou go
To mix forever with the elements."

We do not view with horror or anguish the fading flower, or the crumbling wall, but, where our bodies are concerned, we usually strive to delay by all means possible their natural dissolution. Embalmings, coffins, graves and vaults are brought into action, and that which happens therein poisons our thoughts, offends our senses, daunts our courage. Yet all this is of life and impossible without life. How much then, has our boasted civilization increased the ethical value of our funeral ceremonies?

Remains then but one terror associate with Death, that of the unknown into which it seems to force us; but this also can be dissolved considerably if not totally, by following reason. There are at least four methods of solution open to us:

Total annihilation.

Survival with our present consciousness.

Survival without consciousness.

Survival with universal consciousness.

There is nothing to be gained by including any religious dicta herein, for

the fact that Death is no more—and certainly no less—subject to that mode of thought, than any other of the activities of life. Birth is equally as important as Death, but only in some "pagan" and "uncivilized" peoples do we find the solemnity and dangers of birth regarded as occasions for priestly action. so we have still much to learn.

Annihilation is not only unthinkable, it is a blunder. Infinite change, yes, surely

"Nothing of him that doth fade
But doth suffer a sea-change
Into something rich and strange."

Endless diversity of place and condition, but to suppose non-existence is to try to limit infinity, and since a state of nothingness cannot be at all, that at all events it cannot make Death terrible. As Sir Edwin Arnold has written:

"Never the Spirit was born, the Spirit shall
cease to be never;
Never was time it was not, end and beginning
are dreams.
Birthless and deathless and endless endureth
the Spirit forever,
Death has not touched it at all, dead tho the
house of it seems."

The next alternative—survival with our present consciousness—involves that ancient puzzle, "What am I?" For most of us, "I" becomes identified with memory. "I" cannot be body or mind, for we know they are constant only in changing. The body provides, and the mind organizes, our sense perceptions, whereas our conscious memory preserves such residue of these as establish experience and build character. Memory seems to be a sheath for the "I," most easily disturbed by sickness, yet most clamorous for an unbroken existence. What cares it that through the alchemy of Death, "I" can participate in the whole range of natural forces? Neither knowledge, nor beauty, nor power attract it, if they are not accessible through its agency.

If "I" am greater than, and within, memory then bodily sufferings and desires must be petty to this surviving consciousness, for with the loss of body its services are lost too, deprived of

sense perceptions on which to build them, mental and moral pains and changes must go, and the personal mind is dissolved. Remains then of our present consciousness only memory, so pitifully finite and, cut loose from its former co-workers, how shall it continue to know itself? We know how easily it fades while in full physical health, what then will it be like when the great change comes? Yet the hope that this alternative conveys has done much good service through the brave souls of our predecessors, and is well expressed in the "Song of Odysseus" as he lay awaiting death by torture:

"Endure my heart; not long shalt thou endure
The shame, the smart.
The good and ill are done, the end is sure;
Endure my heart."

"There stand two golden vessels by the throne
Of Zeus on high,
From them he scatters mirth and moan
To men who die.
And thou of many joys hast had thy share,
Thy perfect part;
Battle and love, and evil things and fair;
Endure my heart."

"Fight one last greatest battle under shield,
Wage that war well,
Then join thy fellows in the shadowy fields
Of asphodel.
There is the kingly Hector, there the men
Who fought for Troy;
Shall we not fight our battles o'er again,
Were that not joy?"

"Tho no sun shines beyond the dusky west,
Thy perfect part,
There shalt thou have of the unbroken rest!
Endure my heart."

(Translated by Andrew Lang.)

We approach, then, our third alternative, survival without consciousness. This also contains nothing of terror, or even regret. Dreamless sleep we welcome as "Nature's sweet restorer," but not as a lasting condition. Such an expectation does not consort with ideals fit for ordinary healthy men and women much less for Builders. A little further analysis shows us that by this alternative we imply really the direct negative of our second alternative; rather we feel opening to our vision that which contains the only possible satisfaction for

which all seem to be struggling, the only possible completion of that urge from within which is the mainspring of our evolution.

"Nay, but as when one layeth
His worn out robes away,
And, taking others, sayeth
'These will I wear today.'
So layeth off the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

Here, then, we approach our fourth alternative, survival with the Universal Consciousness and at this point Maeterlinck's own words alone are adequate:

"Here begins the open sea. Here begins the glorious adventure, the only one abreast with human curiosity, the only one that soars as high as its highest longing. Let us accustom ourselves to regard Death as a form of life which we do not yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our mind will be accompanied to the steps of the tomb with the same glad expectation that greets a birth. If, before being born, we were permitted to choose between the great peace of non-existence and a life that should not be completed by the magnificent hour of death, which of us, knowing what we ought to know, would accept the disquieting problem of an existence that would not end in the reassuring mystery of its conclusion? Which of us would care to come into a world, where there is so little to learn, if he did not know that he must enter it if he would leave it and learn more? The best part of life is that it prepares this hour for us, that it is the one and only road leading to the magic gateway and into the incomparable mystery where misfortunes and sufferings will no longer be possible, because we shall have lost the body that produced them; where the worst that can befall us is the dreamless slumber which we count among the number of the greatest boons on earth; where, lastly, it is almost unimaginable that a thought can survive to mingle with the substance of the universe, that is to say, with in-

finity which, if it be not a waste of indifference, can be nothing but a sea of joy."

It is to this that we, having "Followed Reason," make our approach, "sustained and soothed by an unfaltering trust." Heretofore we have seen through a glass, darkly; the narrow limits of our being conceal infinity from our view, as Pascal has said, or, to use a Western idiom, we cannot see the forest for the trees. We must prepare ourselves in advance by learning how to change our focus. For example, when we look through a screen door we see the garden through a faint blur of lines; or we can, instead, see the screen filling our vision with a faint blur of light and greenery filtering through.

For all of us Death is but a screen, and for most of us it fills our vision. Can we readjust our focus, and strengthen our unfaltering trust, by attempting to understand infinity? The effort, even if unsuccessful at present, will be as useful as those of our talented brother of Rochester (Mr. Claude Bragdon) in his illuminating books on "The Fourth Dimension."

As an analogy let us consider the experience of the human embryo when the time of birth approaches. How limited is its experience of life! A little space and power for movement, but in no other mode can its volition express itself! Sight, hearing, choice of food, protection from accidents, are all beyond its power. It knows nothing but a soft, warm, darkness, and even these qualities are not so known to its consciousness, for it has no basis of comparison with anything different. Could one communicate to it news of the great change soon to take place in its condition, with what terror and reluctance would it regard this entire loss of all it knows, for a state of being so much more comprehensive as to be incomprehensible! Yet we adults are in the same position as we approach the gateway to another life. And if, as we know, the embryo by virtue of its inherent life-quality can change from a speck of zoo-

plasm to a human being, there appears no reason at all why it should not go on yet further and enter into tune with the Infinite. Death to us can be no worse than birth to the embryo, and all evolution affirms that.

"The soul's ephemerally housed in Nature's depths."

What then is this Infinite, as our reason tests it; that is to say, as we compare it with life as we know it? Mostly negatives. It has neither beginning nor end. It can have no purpose nor destination, for the one would have been accomplished and the other reached in the long train of ages that has passed, had it been other than self-contained. If it be not conscious always, then it never will be, for it must know all or nothing since it has only itself to know.

If, however, we try to understand Infinity through our senses, how different is the result. At once the hard diamond becomes a mass of activities. Every part is going somewhere, complete knowledge is endlessly experimenting for new discoveries, accomplished purpose seeks continually some new fulfillment.

Which is right, is this inconsistency real or only apparent? Here our limits force us to change from Operative to Speculative. We are, for the most part, unable to attain exact knowledge in advance of the fact, but we can hope, for we have laid the foundations thereof. We cannot deny infinity, but we can see that all its parts (for lack of a better word) must be of the same nature. There would then be, as yet, no unchangeable finality of perfected knowledge or accomplished purpose. Rather an infinite series of transformations and combinations, and evergrowing consciousness striving to know itself, seeking to express an ideal hidden in its own nature, requiring all the worlds of all the universes as fields for its experi-

ments, all forms of life as instruments, as co-workers to that discovery, as pioneers in that great adventure. Here is our hope:

"Small as man and his thought may appear, he has exactly the value of the most enormous forces that he is able to conceive, since there is neither great nor small in the immeasurable. The mind alone, perhaps, occupies in infinity a space which comparisons do not reduce to nothing."

Is it not, then, childish to talk of eternal happiness or sorrow, where it is infinity that is in the question? Our ideas of these conditions are so human, so specialized, they are based so entirely on the implication that the laws of our life here shall govern our life under all other conditions. Yet, we must admit that our ideas proceed entirely from the sensibilities of our nervous system, which is tuned to but small range of perceptions, and which could as easily have felt everything the reverse way, and taken pleasure in what now makes pain.

Much wiser, then, is to "Follow Reason," and recognize that it would need but a trifle, a few papillae more or less to our skin, the least modification of our eyes and ears, to turn the temperature, the silence, and the darkness of space into a delicious springtime, an unequalled music, a divine light. We can, then, readily persuade ourselves that the catastrophes we think we behold are the acts of life itself, that even the collision and pulverizing of worlds marks the beginning of some new and marvelous experiment, that all is but birth and rebirth, a departure into an unknown filled with anticipation of that far-off divine event to which the whole creation moves; some immense festival of mind and matter in which Death, the Liberator, thrusting aside at last our two enemies, time and space, will soon permit us to take our proper part, as Fellows of the Craft of which the Great Architect is the Master.

OUR DUTY

Masons should be doers. We have reached a period in our general development when all those forces which count for anything in the world must give some evidence of their ability to exercise an influence upon human affairs. For entirely too long the Masonic fraternity has devoted itself to a rare exclusiveness, concentrating its energies upon the exploitation of ritual and performing such acts of charity as have forced themselves upon the society.

Within the last three or four years the fraternity has doubled its membership and has grown into a potential organization which must arrive at some fixed policy of endeavor. Just exactly what Freemasonry should do is a much mooted question and one which causes a great deal of discussion in various quarters. Up to the present time no one has been able to arrive at a definite conclusion as to just exactly what the fraternity should do in the way of both moral and social uplift.

The fact remains, however, that Freemasonry cannot continue as a self-satisfied organization devoting itself wholly and solely to interior pleasure and development. The whole trouble at the present time is a lack of real leaders. Every Masonic lodge is left to work out its own destinies in its own way so long as it subserves to certain rules and regulations of the grand lodge from which it holds a charter, but we are too fast reaching a period when conditions must change.

During the war the American nation indulged in an orgy of wild extravagance. At the present time men are taking an entirely new view of life and settling down to sane methods of living. The result of this is a change in our methods of thought and a desire to do things, which will be practical and will best carry out the purpose of living. Freemasonry with its tremendous energies and good, must get in line with this thought and the subject is one which can and should claim the thought of all thinking Masons who have the good of the organization at heart.

WHO BROUGHT MASONRY TO AMERICA?

Setting aside the unconfirmable legend that Columbus had in his company Masons to the number of three, there is a well-authenticated tradition identifying exact individuals who, about a century and a half later, did transplant the Craft to our soil.

It is a matter of record that in the 1650's a colony of Jewish traders from Holland, accompanied by their rabbi, were induced to go out to what has since been known as the Spanish coast of South America, probably Brazil, and collect precious stones. Thence they were driven out and scattered to the islands. A portion of them found their way to Jamaica. At the time there was a regular trade existing between Jamaica and Newport (already a transatlantic port), and the traders, hearing from one of the captains of the packets that in the north there was "an island healthy and beautiful, where full and perfect toleration and liberty of conscience was allowed, a church without a bishop and a State without a king," made further inquiries, and, satisfying themselves, sailed thither, fifteen families of them.

Rev. Edward Peterson, in his history of Rhode Island, fixes this date as the spring of 1658, giving as his authority N. H. Gould, of Newport, 33°, who had been Master of St. John's Lodge of Newport in 1857, and was a member of the Grand Lodge of Rhode Island.

Past Master Gould, who with other of the brethren had devoted considerable time and energy to collecting and preserving well-supported traditions of the Craft in New England, confirms his statement with a letter which can be found in the 1870 Proceedings of the Grand Lodge of Massachusetts. It seems that, in 1839, while not yet twenty-one years old, and, by his own word, not yet a Mason, the young investigator Gould found certain papers in an old chest among the effects of one of his deceased relatives, one document of which read (as far as decipherable) in this wise:

"Th(s) ye (day and month obliterated) 165 (6 or 8, not certain which, as the place was stained or broken; the first three figures were plain), Wee mett att ye House of Mordecai Campunall and and affter synagog Wee gave (Ab(m) Moses the degrees of Maconrie."

This memorandum, or document, according to its finder, was in a somewhat tender state and much worn when found and could not be photographed. The style of its orthography aids in determining the period of its composition, the doubling and raising of the letters, the unusual forms "Maconrie" and "off" for "of" all bespeak the seventeenth century. The probable author was one Moses Pacheco, who is referred to by Historian Peterson, to wit:

"In the spring of 1658, Mordecai Campunall, Moses Peckehoe (Pacheco), Levi, and others, in all fifteen families, arrived at Newport. They brought with them the degrees of Masonry, and worked them in the house of Campunall; and continued to do so, they and their successors, to the year 1742."

Pacheco is mentioned later in Rhode Island records in the will of Governor Caleb Carr of that state. In it the name is erroneously printed as Pachech. Governor Carr was administrator of the estate of the merchant. Campunall's name is in the court records of Newport under date of 1685. As his existence and residence in Newport have been established not only by court records but by cemetery deed, it is significant to read that he is not known to have lived beyond the seventeenth century. This, then, indicates that he was alive when the meeting was called, else the house would not have been called his. Hence the evidence is strong that the document is indeed of the seventeenth century, and, as such, establishes the truth of its statements regarding Masonry.

MEANING OF SCOTTISH RITE DOUBLE-HEADED EAGLE

The accepted tradition concerning the "Imperial" two-headed Eagle, which is current, is to the effect that it was conferred as a badge of honor, by an illustrious brother who happened, at the same time, to be Emperor of Austria, says Frank C. Higgins, 33d, in the last issue of Brotherhood.

Even had this not been the case, it would have been difficult for the sponsors of Scottish Rite Masonry to have unearthed a more ancient, more appropriate or more masonically symbolic emblem, for the purpose to which we apply it, altogether irrespective of its distinction as an escutcheon of empire.

The double-headed Eagle is known to have been employed upon the banners of the Eastern Empire by the decadent Caesars of Constantinople, who found it the armorial device of Greek Byzantium, which they converted into a Roman capital.

The Byzantines, themselves, had evidently simply possessed themselves of it, finding it frequently sculptured on the rocky cliffs of Asia-Minor, in company with other strange devices, indicating that ancient hordes, of which it was the conquering device, had one time passed that way.

It has remained for modern archeological science to demonstrate that this long perished race was that of the Knita or "Hittites" of the Bible, whose miserable remnant was all that remained at the Israelitish conquest of Canaan, of a wonderful and populous empire stretching from the western boundaries of Greece to the eastern frontiers of Persia, and embracing all the lands between, long prior to the advent of the races we are most wont to associate with them. The Hittites fell before the rise of Assyrian and Egyptian might and thereafter only existed as a conquered tributary race in King David's time, the famous Bath-Sheba, mother of

mighty Solomon, belonging to the children of the double Eagle.

The Dog, Hare and Monkey

One of the most famous and interesting rock carvings, by the Hittites, of their victorious emblem, is that which is from the face of a craig at Bogaz Khoi, in Cappadocia, Asia-Minor, which has an additional and most peculiar interest in the fact that it grasps a hare in one claw and a tortoise in the other.

We are at once irresistibly reminded of the celebrated fable of Aesop, the Slave Philosopher, who tells how the hare and the tortoise ran a race, but that the hare was so sure of winning over her clumsy and plodding adversary that she took a comfortable nap, within view of the goal, during which the slow but persistent tortoise managed to win, by "keeping everlastingly at it."

This fable was but a folk-lore allegory of the race of the swift-coursing Moon, the ancient emblem of which was a hare, making a complete circuit of the twelve Zodiacal Signs every twenty-eight days, while the Sun, one of the Greek emblems of which was a tortoise took 365 days to make the same journey. The fable alludes to the fact that the Sun completed the last lap of this cosmic competition ahead of the Moon and so won the race.

We know that the association of the hare with the Moon is an ancient Aryan myth, because of the other legends.

When the holy Buddha was on earth, incarnate as a hare, he lived in a forest, in company with a dog and a monkey. One day a saintly pilgrim happened along and by the sacred laws of hospitality obtaining in the Orient, the three friends were bound to entertain him. The monkey climbed trees, collecting fruits and nuts. The dog gathered sticks wherewith to build a fire, but the poor little hare ran hither and thither, finding nothing worthy of their guest.

In despair it threw itself upon the flames, kindled by the dog, that it might become a meal for the holy man. The great god Indra was so touched by this act of piety that he translated the hare to the Moon, where it is recognized by Asiatics in the figure we call "the Man in the Moon."

A hare within a crescent moon was the family totem of the Tartar conqueror Ghengis Khan, and the tradition must have entered Europe with the Indo-Ger-

manic race migration, because of the connection which has always been maintained between the supposedly egg-laying hare and the Moon-regulated season of Eastertide. So we might paraphrase with equal pointedness "as the tortoise rules the day and the hare governs the night," so should the double-headed Eagle rule and govern mankind with equal regularity (balance of justice). For that is precisely what is meant.

BRITISH BRIEFS

In London there are 864 Craft Lodges.

In the Province of Hertfordshire, there are 40 lodges.

The old Council building, Swinton, Yorks, is now a Masonic hall.

There are 15 Perceptories of Knights Templar in West Yorkshire.

A new Masonic hall has been purchased for St. Trillo Lodge, Colwyn Bay.

St. Paul Lodge, Birmingham, was founded in 1733, and is still flourishing.

The Earl of Zetland Lodge, London, celebrated the 50th anniversary recently.

A new Masonic hall has been erected at Barslem at a cost of 7,000 pounds.

At Leicester a war memorial was unveiled by Grand Secretary P. Colville Smith.

Fidelity R. A. Chapter, Leeds, was instituted in 1792, and at that period the regular convocations were held on Sunday evenings.

The Avon Lodge, Manchester, raised 2,035 pounds sterling for Masonic charity during 1921.

A new Masonic hall has been opened in Blayden-on-Tyne by Lord Ravensworth, P. G. M.

At Camborne, Cornwall, a Masonic war memorial was unveiled by Lord St. Levan, P. G. M.

Fidelity Lodge, Portishead, Somerset, presented W. Bro. W. K. Thomas, the father of the lodge, with a silver loving cup, on the 40th anniversary of his initiation.

A special provincial grand lodge was held at Bury St. Edmunds, Suffolk, to welcome the recently appointed bishop of Ipswich, Dr. David, a past grand chaplain of England.

The Freemasons Chronicle estimates the membership of the lodges in England as totaling 226,799. This does not include overseas districts.

In June the Lodge of Friendship, London, will celebrate its 150th anniversary.

Lord Londonderry has presented to the worshipful master and his successors in office of the Stewart Lodge, a handsome silver collar bearing the monogram "L. S." and the Stewart crest in alternate links. The collar was handed over by Lord Ravensworth, provincial grand master of Durham.

The 186th anniversary festival of the Angel Lodge, No. 51, was held at the Masonic hall, Colchester, recently.

An amusing interlude occurred at the banquet table of the Arts and Crafts Lodge, London. The worshipful master between two of the courses, said that as it was the 5th of November he would like to take wine with Bros. Guy, Squibb, and Sparkles, all of whom were members of the lodge—a strange coincidence, but a true one. After this the toasts were frequent to Bros. Fireworks, increasing the acknowledged geniality of this lodge.

Nov. 5th is known as "Guy Fawkes" day in England and has been celebrated for many years, or since the attempt of that individual to blow up with fireworks the Houses of Parliament.—Ed.

The Royal Kent Lodge of Antiquity, Chatham, is the oldest lodge in, outside of the London area. It dates from 1717.

When the Grand Lodge of England met recently in Kingsway hall, London, the duke of Connaught was re-elected grand master.

The Duke of Devonshire is the oldest P.M. of the Duke of Connaught Mark Lodge, having been installed in 1895.

Bro. A. A. Padley, on the 50th anniversary of his initiation, was installed W.M. of Bayon's Lodge, Market Rasen.

Gillingham, Kent, Freemasons, have purchased the Convent for the purposes of a Masonic Hall and Club.

The Royal Brunswick Lodge, Sheffield, recently celebrated its 128th anniversary.

During 1921 the Grand Lodge of England warranted 40 new Lodges in London, 125 in the Provinces and 13 overseas.

JUST AMONG OURSELVES

GERMANIA PAST MASTERS NIGHT

Germania Lodge held an interesting meeting May 22, ult., Wor. Master Herman Loewenberg had set aside this date for Past Masters night and invited the past masters to assist him in the work. He also invited the Veteran Members of the lodge to be present as special guests.

The M. M. degree was conferred on five candidates and the stations were occupied as follows: Wor. Nathan B. Bosch, master; Wor. Marcus Tishler, senior warden; Wor. Leopold Bosch, Junior warden; Rt. Wor. Samuel Hauser, secretary and chaplain; Wor. Sebastian Gahm, senior deacon; Wor. Louis Ernst, Jr. deacon; Wor. Julius A. Zinn, senior steward; Wor. Julius F. Hovestad, jr. steward; Wor. Leo Robinson, Wor. Herman Loewenberg, Wor. Paul G. Coblenzer, Wor. Charles Thomann, Wor. Julius Kreidel, Wor. Emil K. Koessler, each assisted in the work, which was performed in a very impressive manner.

The banquet halls were filled with officers and members of De Molay Commandery K. T., and the officers and members of Germania Lodge. An orchestra enlivened the occasion. Salutes were exchanged by the two bodies.

Returning to the lodge room, Wor. Master Loewenberg had Bro. Carl A. Weitz escorted to the East and presented him with an engrossed certificate of honorary membership, alluding to his distinguished services to the lodge. In addition to the gifts which Bro. Weitz had made to the lodge, he had created the "Relief Fund of Germania Lodge." Bro. Weitz is chairman of the board of trustees and is known as a man who enjoys life by making others happy.

The veteran members through Bro. Samuel Friedlander tendered thanks for the hospitality and a handsome bouquet was presented to the oldest living past master, Wor. Nathan B. Bosch.

Germania Lodge will hold its annual outing Tuesday, June 27th at the Swedish Grove, West Roxbury. Refreshments, music and dancing will be furnished and will be free to members and their families.

TEMPLARS IN STRIKING RITES

Knights Present Swords As Creed Is Recited In Service At Trinity

Two hundred members of Boston commandery, Knights Templar, attended the annual services of the organization at Trinity Church Sunday afternoon, May 28th, and listened to a sermon in which the rector, the Rev. Dr. Alexander Mann, characterized them as modern defenders of the Christian faith.

Before the meeting, the Knights assembled at Masonic Temple in dress uniform and

marched to the church in Copley square. The procession, under the direction of Commander Frederick H. Briggs, was headed by the newly organized commandery band.

Impressive Ceremonies

During the services, the members of the commandery, who occupied reserved seats in the centre pews, performed the impressive ceremony of presenting swords while the congregation recited the Apostles' Creed. The order of services also included the Boston Commandery Hymn, sung by the knights and congregation to the accompaniment of the commandery band.

Dr. Mann, in his sermon, emphasized that without character no great movement can succeed and pointed out that "many great movements have halted on the way because of the lack of outstanding character of the men and women who led them."

In welcoming the Knights Templar, the rector said that the order represented brotherhood and service, "which is a mighty thing in a world so torn apart by racial differences, suspicion and fear." "Just as the Knights of the Temple of old organized to guard the Holy Sepulchre," he continued, "I like to think of you today as standing first for the Christian faith."

Forming outside the church at the conclusion of the services, the members of the commandery stood at attention with drawn swords while the band played the national anthem. The procession then proceeded by way of Boylston and Dartmouth streets and Commonwealth avenue to the Masonic Club, where a reception for the members was held.

CONNECTICUT KNIGHTS TEMPLARS AMONG THE MISSING

The ninety-fifth annual conclave of the grand commandery, Knights Templar of Connecticut, was called to order in Norwood hall, Meriden, Connecticut, and at once adjourned to May 17 owing to the absence of nearly all the grand officers, including Right Eminent Frederick L. Huntington, grand commander, who had not arrived home from the grand encampment in New Orleans. Past Grand Commander Eugene A. Hall, presided and other offices were filled by substitutes, with exception of those of Grand Recorder Eli C. Birdsey of Meriden, Grand Sword Bearer Clayton W. Rowley, of Hartford, and Grand Captain of the Guard John L. Scott, of Waterbury.

This opening was preparatory to the big gathering Tuesday evening, May 16, when a reception and banquet were tendered the grand commandery by St. Elmo commandery of Meriden, followed by the business session opening at 9 o'clock, May 17.

WALTER BAILEY ELLIS

Walter Bailey Ellis died suddenly at his summer home in North Scituate on Saturday, June 3d.

Brother Ellis will be remembered by thousands of the Craft throughout Massachusetts for his many genial qualities and his unfailing interest in all that pertained to Freemasonry.



Unassuming by nature, his impulses were always generous and many quiet acts of charity which will never be known were his.

It was his earnest effort always to be present at the meetings of the different bodies, and he was a life member of both York and Scottish Rites as well as the Shrine, and by his presence and kindly assistance smooth the way and inspire the initiate and novice, as well as to greet the great host of the membership who knew him well.

Never seeking Masonic preferment it was his pleasure to help in any capacity in which his services were useful—unostentatiously and efficiently. He was reliable and true.

As a personal friend and companion the editor of the Craftsman records with deep regret his passing, for by his genial presence he shed rays of real human kindness on his daily associates.

He is survived by a widow, two daughters and one son.

His funeral, which was largely attended, was held at North Scituate on Tuesday, June 5th, and in the family lot there his remains rest near the spot he loved best.

"O Death, where is thy Victory
O Grave, where is thy sting?"

NEW HAMPSHIRE

MASONRY FLOURISHING

Grand Master Africa Re-elected at Recent Annual Grand Lodge Meeting

Grand Secretary Harry M. Cheney reported an increase of 842 in the membership of the Grand Lodge of New Hampshire and an increase in the total membership to 13,186, at the 133d annual meeting of the Grand Lodge of New Hampshire, held in Concord, Wednesday, May 7.

The meeting marked the end of the state Masonic bodies' meetings which had been in session for three days. Walter Greenland

Africa of Manchester was re-elected grand master. The other officers follow: Frederic E. Everett, Elkins, deputy grand master; Bela Kingman, Newmarket, senior grand warden; Frederick J. Shepard, East Derry, grand treasurer; Harry M. Cheney, Concord, grand secretary.

Grand Master's Appointments

Grand Master Africa made the following appointments: District deputy grand masters—Charles E. Winn, Somersworth, district 1; Minot T. Phelps, Manchester, 2; Walter M. Hubbard, Keene, 3; John Brooks, Concord, 4; Alden S. Martin, Lisbon, 5; Carl S. Dorr, Centre Sandwich, 6; Joseph W. Smith, Winona, 7. Grand lecturers—Herbert E. Richardson, Manchester, for state; Warren Tucker, Kingston, district 1; Edmund R. Angell, Derry, 2; George Stanford, Troy, 3; Leon F. Perkins, Bradford, 4; John B. Govan, Pike, 5; Benjamin M. Perkins, Alton, 6; Arthur C. Ricker, Bristol, 7.

Other appointments follow: The Rev. Charles H. Garnsworth, Concord, and the Rev. William P. Niles, Nashua, senior grand deacon; Allen M. Wilson, Manchester, junior grand deacon; William W. Oliver, Lisbon, Edwin P. Hodgdon, Arthur H. Chase, Concord, Edward H. Fogg, Manchester, grand stewards; Olin H. Chase, Newport, grand marshal; Charles S. Parker, Concord, grand sword bearer; John C. Bickford, Manchester, John T. Clark, Kingston, grand pursuivants; Martin A. Hadley, Concord, grand tyler.

Veteran Freemasons Elect

Officers of the New Hampshire Society of Veteran Freemasons were elected at the annual meeting as follows: Albert R. Junkins, Portsmouth, president; John C. Chase, Derry, vice-president; Charles S. Parker, Concord, chaplain; Arthur C. Stewart, Concord, treasurer; Harry M. Cheney, Concord, secretary.

William D. Chandler of Concord was elected president of the New Hampshire council, Order of High Priesthood, the other officers including Eugene P. Hadley, Laconia, vice-president; Albert R. Junkins, Portsmouth, chaplain; Arthur C. Stewart, Concord, treasurer; Harry M. Cheney, Concord, recorder; Frederick I. Blackwood, Concord, master of ceremonies; Bert L. Stebbins, Claremont, herald; Ralph W. Junkins, Portsmouth, conductor; John A. Blackwood, Concord, guard.

GUESTS OF NEW HAMPSHIRE KNIGHTS

William Parkman Commandery, Knights Templars of East Boston, has completed arrangements for the observance of St. John's Day by a pilgrimage to Laconia, N. H., where the members are to be the guests of the New Hampshire Sir Knights. The commandery will leave East Boston Friday, June 23 and will spend Saturday at Laconia and the Weirs returning home Sunday evening.

PRINCE OF WALES NOW

SENIOR GRAND WARDEN

Third Grand Head Of The Grand Lodge Of British Freemasonry From The Reigning Family

London, May 11—No announcement in British Freemasonry could be of more interest to hundreds of thousands all over the world than that just sent out from London. The Grand Master, the Duke of Connaught, at the annual festival of Grand Lodge, announced, through Lord Amptill, pro-grand master, that the Grand Master had selected the Prince of Wales to be Senior Grand Warden and Lord Birkenhead Junior Grand Warden. The announcement was greeted with cheers and applause.

His royal highness has been an active Mason and master of his lodge, "The Guards." In this case as in any other work he has taken up, it has been accomplished with energy, study and understanding. As master of his lodge he was reported a model of what a master should be. To the head of Grand Lodge, as time marches, he will bring a clean-cut understanding of his duty and a much more tender human touch than has always been characteristic of the head of British Freemasonry. What the finger of time points is to the prince succeeding his uncle, the present grand master. His experiences on his world voyages have taken him into a number of widely placed British lodges which hold faith on shores far off from London, and such experience will bring to the discussions of the Grand Lodge a knowledge on which its master never before personally could impart.

As soon as the Prince reaches London a special meeting of Grand Lodge will be summoned for his investiture. There is no doubt he will carry out the many historical, diplomatic and ritual requirements of his high office and in time increase the boundaries of the British craft whose homes for now over a thousand boys and for over 800 girls, and another home for old Masons and their dependents are now existing.

Lord Birkenhead, Lord Chancellor of England, in becoming a grand warden, dignifies the office with a superior personality and high intelligence, and his act in accepting this office and carrying on its duties are no perfunctory matters.

RETRIBUTIVE JUSTICE OVERTAKES MASONIC (?) SWINDLERS

On May first Matthew McBlain Thomson, Thomas Perrot, and Dominic Bergera were placed on trial before the Criminal Section of the United States District Court for the District of Utah at Salt Lake City on an indictment in ten counts for conspiracy to violate Section 215 penal code. "Artifice to defraud through United States Mails.

Thomson is the head of the so called National Masonic Federation and the other two defendants are his treasurer and secretary respectively. Thompson has been for years the worst peddler of clandestine Masonry in the United States; probably the worst this country has ever seen. His headquarters are at Salt Lake City which was the reason for his trial there. His activities have extended to New England although they have been particularly conspicuous here. In other sections of the country he appears to have been doing a large business and taken in considerable numbers of people.

Care was taken that no suspicion of partiality should attach to the court. The judge was not a Mason and by agreement of counsel no Mason and no members of Thomson's organization sat on the jury. The trial lasted until May 16th. The jury after two hours' deliberation returned a verdict of guilty on all ten counts of the indictment, and the defendants were sentenced to fines of five thousand dollars each and two years imprisonment. The conviction and sentence of these notorious sellers of clandestine Masonry is a great moral victory and ought to go far to protect the public from such imposition.

MASONIC CLUB IN CAMBRIDGE

Eugene A. Richardson Elected President Of The New Organization

At a meeting of the board of governors of the newly organized Cambridge Masonic Club, held at the Masonic Temple in Cambridge, recently, Eugene A. Stone, secretary; Fred A. Jouett, vice-president, and William Davies, treasurer. The club has been started with 500 members including some of the most prominent Masons in Cambridge, Arlington, Belmont, Somerville and Watertown. Plans for a clubhouse are under consideration. The charter of the club will close July 1 when the membership is expected to reach the 1,500 mark.

GREEN MOUNTAIN BOYS

Gamaliel Washburn Lodge of Perfection of the Scottish Rite Masons held its annual meeting at Montpelier, Vermont, Wednesday, May 10. The following officers were elected and installed: Dr. Garnet C. Cowan, T. P. Master; Philip Vercoe, deputy master; Arthur Bigelow, senior warden; Paul Harrington, junior warden; William H. Herrick, orator; and Charles H. Heaton, secretary and treasurer. There was a good attendance at the meeting. The annual reports showed the lodge to be in a flourishing condition and that the past year was a prosperous one. A Past T. P. Master's Jewel was presented to Past Master Dean W. Edson by Charles H. Heaton 33° Mason, who made some very appropriate remarks, to which Bro. Edson replied fittingly.

NEW COUNCIL R. & S. MASTERS
CONSTITUTED

Taunton Council of Royal and Select Masters was constituted Monday evening, May 15, 1922, by Dean K. Webster, most illustrious grand master of the Grand Council of Massachusetts, in the presence of a representative gathering of members of the Masonic fraternity. Other grand officers accompanied the head of the order and there was a conspicuous delegation from New Bedford Council whose ties to Taunton have been more than ordinarily close in consequence of Taunton having formerly been the seat of that branch, up to its transfer 30 years ago to the whaling city. There were also members of other councils from all over this part of the state. The formal ceremony was preceded by a reception to the grand officers. A dinner was served by Caterer Charles B. King.

The grand officers present and participating were: M. I. G. M., Dean K. Webster; D. G. M., Dr. Arthur L. Beals; P. C. W., Frank H. Tyler; grand treasurer, William J. King; grand recorder, Frederick T. Comee; grand chaplain, R. I. Rev. R. Perry Bush; G. M. of C., William H. Glover; G. C. of G., Marcellus Reeves; G. C. of C., Fred E. Holmes; grand steward, Horace C. Humphrey; grand sentinel, Alden B. Heffler.

Following the constitution ceremonies the following officers for Taunton Council were installed by the grand officers:

T. I. M., Enos D. Williams; D. M., Dr. Arthur V. Goss; P. C. of W., Frank W. Boynton; treasurer, Frederick E. Johnson; recorder, Henry D. Atwell; chaplain, Rev. Louis M. Flocken; M. of C., B. Percy Minchow; C. of G., Levi L. Wetherbee; C. of C., Robert C. Witherell; steward, Howard A. Briggs; organist, Edward G. Hall; sentinel, George E. Hathaway.

One member only of the men who petitioned for the charter for the original Taunton Council in 1871, still remains on the roll of members of the new organization, Thomas L. Church. A vote was passed last evening, making Bro. Church an honorary member.

Another incident of the evening was the presentation of a suitably embossed and engraved gavel from New Bedford Council to Taunton Council. The presentation was made in a pertinent speech by George H. Nye, and the reception in behalf of the local council, was by T. I. M. Enos D. Williams.

The elaborately embossed Bible which was presented to Taunton council, royal and select masters, at the occasion of its constitution on Monday night is one of the most interesting works of fine book making craft ever brought into the city, it is said. The fund for its purchase was furnished by members who have been initiated to the R. and S. M. degree between institution and constitution of the council, and the presentation was at the hands of Eugene H. Brownell.

Music was furnished by a quartet. The dedication was by Rev. R. Perry Bush.

Charter members of Taunton Council are: Horace Allen, Jr., Charles F. Allen, Joseph L. Anthony, Harry E. Astley, Henry D. Atwell, Frank E. Beeman, Daniel C. Belyea, William H. Bennett, Frank W. Boynton, James Boyd, Howard A. Briggs, Edwin roadbent, Roswell F. Brooks, Jr., Robert T. Cronin, Charles T. Cushman, Lucius T. Cushman, Ralph D. Dean, Albert E. Devere, Milton H. Farley, ouis M. Flocken, Charles P. Foster, Carlos D. Freeman, Fred H. Gooch, Arthur V. Goss, Alfred W. Hadley, Edward G. Hall, George E. Hathaway, Lewis E. Higgins, Llewellyn B. Higgins, C. Roland Hodges, Frederic E. Johnson, Charles B. King, Harry H. Kinzie, Harris R. Leach, James E. Lewis, Chester E. Lindsay, Clifford H. Macomber, Henry J. Marshman, Charles B. King, Harry William E. Metcalf, B. Percy Minchow, Louis L. Mitchell, W. Kenneth Mitchell, Thomas J. Morton, Willard A. Ormsbee, Bion C. Pierce, George W. Read, Howard C. N. Ripley, John W. Robertson, Herbert C. Scribner, Fred A. Shaw, Herbert H. Shumway, Preston F. Smith, Linwood J. Spencer, Arthur C. Staples, Edgar W. Sturgis, Herbert E. Tuttle, Henry M. Waldron, Levi L. Wetherbee, Robert W. Whitmarsh, Charles E. Williams, Enos D. Williams, Ralph L. Witherell, Lewis M. Witherell, Lewis M. Witherell, Jr., Robert C. Witherell, C. Edson Wood, Louis T. Wood and Elmer M. Woodward.

One of the signers of the charter, George L. Walker, has since passed away.

In addition to the above, 69 members have been initiated between the institution in April and the constitution last night.

The first Council of Royal and Selected Masters was organized in Taunton in 1871 and continued there till 1893, when it was transferred to New Bedford and became known as New Bedford council. Recently the number of members of the Masonic fraternity who live in Taunton and who desired to take council degrees resulted in impetus being given to the plan for the constitution of such a body, which culminated last evening.

Dr. James Utley, who had been one of the charter members of Ionic lodge, met to organize a council here April 28, 1871, and petitioned for a dispensation, which was granted May 19 of that year. The first meeting of Taunton council was held May 25, 1871, with the following charter members: James Utley, A. B. Atwood, Charles Munroe, E. B. Kelley, J. H. Hayward, John T. Meats, Herbert L. Tinkham, Charles H. Field, William H. Brown, E. W. Harlow, L. O. Barnard, C. D. McDuffie and Thomas L. Church. During the balance of the year a considerable number of members was received.

Interest was not sustained in the venture and in 1893 it was voted, with the approval of the grand council, to transfer to New Bedford. Taunton R. and S. M. members since then have been affiliated with councils in nearby cities.

DELEGATION OFF TO WEST

Seventy-seven Shriners and Their Wives

Leave for Convention at San Francisco

Seventy-seven nobles of the Mystic Shrine and their wives, comprising the New England pilgrimage party to the forty-eighth annual session of the Imperial Council, A. A. O. N. M. S., held at San Francisco June 12-15, left the South Station for the West on the "Wolverine." The party will make the outward trip by way of the Canadian Rockies, Banff, and Lake Louise, and will stay at Oakland during the entire time of the convention. The return will be made through Yellowstone Park or through the Grand Canyon, according to individual preference.

The Aleppo official party leaving included Potentate Morrison, Chief Rabban Appleton, Assistant Rabban Robertson, Recorder Rowell, High Priest James S. Blake, and Stewart Perkins. They will return June 23 or 24, while the larger party will arrive in Boston a week later. The members leaving were as follows:

Noble Clarence C. Colpitts of Aleppo Temple, Dr. and Mrs. Arthur J. Boucher, John A. Conway, Lee Weilhorn, S. A. Myers, Mr. and Mrs. Bernard Macey, Miss Julia Lee, Ed. T. Pollo, Mrs. Clarence C. Colpitts, all of Boston; Dr. and Mrs. W. E. Barnes, Miss Annie Bassert, Dorchester; Miss Ida F. Child, Mrs. Mary L. Wenz, Roxbury; Miss F. E. Hoar, West Newton; Mrs. W. E. Litchfield, Newton; Donald Carmichael, Miss Mary K. McKinnon, Wellesley; Miss Emily Perry, Medford; Miss E. M. Wagner, Everett; Miss Alice M. Brown, Ipswich; Miss Ethel W. Brown, Peabody; Mr. and Mrs. F. A. Hubbard, Brookline; Dr. Frank H. Coffin, Haverhill; Frank M. Gorse, Needham Heights; E. M. Patch, Chelsea; Mr. and Mrs. Henry W. Ware, Shelburne Falls.

John M. Carpenter, Henry T. Eager, George E. Greeley, Louis W. Stevens, Marlboro; John E. Goddard, Spencer; C. W. Davis, Alfred W. Tellman, Somerset; I. W. Davis, Mr. and Mrs. Sherrie D. Nevin, Holyoke; Mr. and Mrs. Willard A. Dunham, Middleboro; Mr. and Mrs. John J. Morton, H. T. Dyson, Worcester; Mr. and Mrs. J. Lewis Kelley, Howard C. Leech, Burnie L. Sammis, Fred C. Smith, Springfield; Mrs. Helen G. Bradley, Mrs. George L. Waterman, Mrs. Edgar R. Whitney, Pittsfield; Mr. and Mrs. B. R. Bunker, Manchester, N. H.; Mr. and Mrs. Fred J. Blackwood, Mr. and Mrs. Charles E. Chase, Eugene Woodward, Concord, N. H.; Mr. and Mrs. Fred P. Trow, Nashua, N. H.; David F. Hunt, White River Junction, Vt.; Mr. and Mrs. E. S. Hart, New Britain, Conn.; G. E. Melius, Bridgeport, Conn.; Mr. and Mrs. J. R. Searles, St. Johnsbury, Vt.; Mr. and Mrs. B. C. Harris, Logan, W. Va.; Harry H. Hayden, Newport, R. I.

MISSING!

Rulif M. Martin, Shell-Shocked War Veteran,
Have You Seen This Man?

He is a member of Blue Lodge, Chapter, Knight Templar and Shrine bodies of Kansas City; Bland Post of the American Legion, Kansas City; La Societe 40 Hommes et 8 Chevaux, Kansas City; Sigma Alpha Epsilon Fraternity; Graduate in Journalism, University of Missouri and Kiwanis Club

Description—5 ft. 3 in., 130 lbs. weight, slender but wiry build, black hair without part, black beard, may have moustache; brown eyes ruddy complexion, 27 years of age, tattoo mark, "S. A. E." on left forearm; disappeared March 24, 1922, wears glasses sometimes.

Your help is earnestly solicited in the search for the above. When last seen, he was wearing a gray suit, light gray overcoat, gray cap, low tan shoes, brown wool hose, American Legion button with "40 and 8" emblem attached, and heavy gold seal ring on little finger of left hand. Appears normal in every respect but very nervous.

Martin has had experience in advertising and newspaper work and manufacture of envelopes. If located, hold and wire at my expense. Mrs. Rulif M. Martin, Rolla, Missouri.

BOYS DEMONSTRATE DE MOLAY RITUAL

A demonstration of the work of the De Molay order for boys was given in Ionic Hall, Masonic Temple, Boston, on the evening of Wednesday, May 31st last in the presence of a representative gathering of Masons, among whom were Grand Master Arthur D. Prince and others of prominence.

The delegation from Kansas City comprised boys in charge of Wor. Bro. Denslow, who is national organizer, and their rendering of the ritual was a revelation.

This organization was established in Kansas City, and in that city alone there are over 5,000 members. It is open to boys from sixteen to twenty-one years of age. Its principles make for the elevation of youth and the observance of a high code of ethics. It is a great character builder.

The growth of the order has been remarkable and new branches are being organized almost daily.

It is sponsored by some of the most eminent Masons in the land and high words of praise are accorded it by observant Masons everywhere to whom its work and purposes are familiar.

Most Worshipful Arthur D. Prince in inspiring words paid tribute to the work of the boys who visited this city, and the fact that the demonstration was given in Masonic Temple and under the official eye of the Grand Master augurs well for its success here.

THIRTY FIFTH TRIENNIAL CONCLAVE AT NEW ORLEANS, MOMENTOUS EVENT

Written For The Craftsman By P. G. C. Thomas

The Knights of Louisiana feel very proud of the fact that that Grand Commandery had the pleasure and privilege of entertaining the Grand Encampment of the United States of America at New Orleans, April 25th to the 27th last. They are sincerely hoping that there are no heart burnings on the part of any guests at the entertainment received because they did their best, even though some mistakes may have been made by the local committee. The Thirty-Fifth Conclave will go down in the history of the Order of Knights Templar as distinguished for certain important events that occurred in connection therewith.

1. The recommendations of the Grand Master in connection with the beginning of some splendid altruistic work along educational lines were enthusiastically endorsed and the necessary revenues provided for beginning this splendid work, which meets the approval of all loyal Knights Templar. The day has come to quit preachments so much and theorizing upon the philosophy and the teachings of our beloved Order and put them into practical effect. Our Divine Master said, "He that heareth my words and doeth them shall be like the man who built his house upon a rock."

2. The Triennial Conclave of New Orleans marked the largest attendance of representatives that the Grand Encampment has ever had, there having been 501 representatives registered with the grand recorder, by far the greatest number that ever yet attended an encampment of Knights Templar.

3. There were more prize drill contestants than has ever heretofore been known, some twenty competing drill corps. At Philadelphia there were some six or seven and at Los Angeles eight, demonstrating the splendid interest manifested in this division of the entertainment provided at the Triennial.

4. The representatives of the grand encampment manifested their unwillingness to levy a small per capita tax of not exceeding ten cents for the purpose of paying a reasonable amount for the expenses of all its representatives. The writer, in presenting this proposition for the consideration of the grand encampment, was actuated by a sincere desire to promote the welfare of the Order by increasing the attendance of its representatives, which would tend to make the organization more democratic, and because he thought it was fair and just to make this tax apply uniformly on all alike for this purpose. The larger grand commanderies resented the proposition on the ground that it would have cost them more money in the aggregate, which no one would deny, and that it was unfair to them. Our position was that while they would pay more money in the aggregate on account

of having a larger membership, yet if the tax was made uniform each would pay the same proportion towards defraying this expense, which would be just and proper if this was a legitimate expense of the Grand Encampment which accorded the representation to the different Grand Commanderies under its own constitution. However, the matter is a settled issue until the Grand Encampment decides otherwise, and our grand commanderies will have to continue to provide for this expense in the future, which many of the smaller grand commanderies are unable to do without a very burdensome tax.

5. This was the first meeting of the grand encampment in the extreme South since 1874 and it will go down in history as being productive of the greatest amount of good to the cause of Masonry in general and especially the Order of Knights Templar. When it was decided at Philadelphia to meet in New Orleans, the grand commandery of Louisiana numbered only 1,400 members, whereas today our membership is over 2,500 or an increase of about 1,100 members in the three year period, or 75 per cent, which is a splendid growth and the Masonic order has increased during that same length of time more than 8,000 members. I am confident we will have a continuation of this splendid development during the next few years. I am now planning the organization of five new commanderies as inspector general for Louisiana during the current year and we organized two last year. The great parade on Tuesday, April 25th, coupled with the splendid type of men who marched in the same, created a most profound impression upon the population of the city of New Orleans and its wonderful effect will be appreciated for a long time to come.

6. They raised for the entertainment of this grand encampment approximately \$125,000., and considering the general financial depression of the past two years, we have felt very much gratified at being able to realize this amount for the entertainment of our guests. However, this particular Triennial will go down in history as one in which the funds for the entertainment were provided practically by the Masonic fraternity and the grand commandery itself, at least to a greater extent than any Triennial ever yet held, because the members of the grand commandery were assessed \$15.00 each and in addition thereto the grand lodge, grand chapter, the Scottish Rite bodies, shrines, subordinate chapters, lodges and commanderies throughout the entire state contributed most liberally to the raising of this fund to the amount of at least 80 per cent of all the funds raised, manifesting their earnest desire to make the Triennial a great success and for the especial gratification of our Grand Master. Most Eminent Sir Joseph K. Orr, from Atlanta, Georgia.

7. No discussion on nomenclature was heard and the terms Sir Knight and Eminent Commander are undisturbed.

We are now making our preparations to carry a splendid delegation of Sir Knights and Ladies from Louisiana to Seattle in 1925 in order to help the great Northwest in the same manner our Southern section has been helped by the coming of the Grand Encampment to us. The pleasure of having entertained this great body of splendid Sir Knights and Ladies will linger long in our memory.

Courteously and fraternally yours,
Lee E. Thomas
Past Grand Commander Of Louisiana

ARMED MEN BURN HALL USED BY MASONIC LODGES

Republican Soldiers Refuse Admission to Judge to Open Crown Session at Donegal, Ireland

Armed Republican soldiers posted outside the Lifford, Donegal Courthouse, recently refused admission to the Donegal County court judge when he arrived to open the Crown session. The soldiers told the judge that only Republican courts could be held. The judge then left.

Armed men arriving in a lorry at Grey-stones, County Wicklow, near Dublin, burned the Trafalgar Hall, used as a meeting place for Orangemen and by some Masonic lodges. The Orange Hall at Bray, a few miles distant, was burned last week.

The Belleek police barracks was evacuated yesterday by the garrison, consisting of an inspector and twenty men. This is the first place to be given up by the six county authorities. The barracks is situated in Belleek town, on the Fermanagh-Donegal border. The former barracks in Belleek was a fort in the Donegal side, which is now occupied by free staters, who have received reinforcements of forty men.

The position of the police became untenable owing to the gathering of followers of Eamonn De Valera at an adjacent Sinn Fein camp, where there are 400 men, whose numbers were growing daily. The garrison obtained permission of the free staters to use the road passing through Donegal territory in their retreat to Enniskillen. Otherwise they would have been compelled to abandon six motor lorries and go down the Lough Erne in boats.

The free staters were interested spectators of the evacuation, which makes their own position more difficult, as the police in the barracks had assisted them in keeping watch on the Republicans.

The Grand Chapter of Arizona is the only Grand Chapter in the United States that holds its convocation in the month of March.

THE RAMIFICATIONS OF TRADE

Governor Ferguson of Texas on a recent occasion made some interesting remarks apropos of the need for encouraging home industries which may be equally applicable in Massachusetts, unless a more equitable status between capital and labor prevails to prevent the withdrawal of business to other States:

He said:

I remember that upon one occasion a certain Farmers' Union lecturer was telling the farmers of Texas of the mistake they were making. He said: "The great mistake with the Texas farmer is that he doesn't live at home, he depends on selling cotton too much. You are continually buying something, and you don't ever sell anything. To illustrate what I mean: I need but call your attention to the fact that when you awake in the morning it is to the alarm of a Connecticut clock. You get up and button on Chicago suspenders to your Detroit overalls. You go out and wash your face with Cincinnati soap in an Indianapolis wash basin. You sit down to your breakfast, eat from a table made in Grand Rapids, Mich., and you eat Chicago meat. Your bread is made of Tennessee flour, cooked on a St. Louis stove. You go out and put a New York bridle on a Kentucky mule, fed on Iowa corn, and plow your farm all day, which is covered with a Massachusetts mortgage. At night when you get home you read a Bible printed in Boston and you say a prayer that was written in Jerusalem. And you crawl under a blanket manufactured in New Jersey, to be kept awake all night by a damned dog—the only home product you have on the farm."

RE-ELECTED GRAND TREASURER

H. Wales Lines, grand treasurer of the Grand Encampment, Knights Templar, has been re-elected. His first election was in 1886 at St. Louis. If spared to complete the term for which he has been chosen, his total service in that interesting and responsible position will cover a period of 39 years. Em. Sir Lines is senior past grand commander of the Grand Commandery K. T. of Connecticut, holding the office since 1877. He was a charter member of St. Elmo Commandery, No. 9, K. T. of Meriden, instituted in 1869, has served one year as prelate, six years as commander and is now serving his 44th year as its treasurer. He was master of Meridian Lodge, No. 77, A. F. & A. M. in 1873. He is a member of the Supreme Council, Northern Masonic Jurisdiction, having received his 33d degree at Chicago in 1893. He was for about 26 years a member of the board of visitors, and he has for nearly 10 years been a member of the board of managers of the Masonic Home at Wallingford. He regards his most useful Masonic service as what he has done to promote the comfort, safety and happiness of the members of the Masonic family at Wallingford.

A GRAND LODGE OF SORROW

It is the largest Masonic organization on earth, is our Grand Lodge of Sorrow.

It has an average membership of 42,300.

It loses an average of 4,700 members by death every year.

It recruits that many members every year so that the average membership remains the same.

It's members never meet in the Grand Lodge and there are no subordinate lodges. They never applied for admission and can dimit only by death.

They labor unceasingly to rebuild the temple of their bodies ravaged by the fever of disease. They walk in the Valley of the Shadow of Death. They are the Master Masons who have laid down or must soon lay down their working tools and seek the aid and comfort of their brethren.

They are the Masons of America who are victims of tuberculosis. Among the 2,500,000 members of the Craft, it is estimated that there are 42,300 suffering with this disease. Of this number 4,700 die annually. There are no Masonic Hospitals for their care and treatment.

Their own Blue Lodges are, in most cases, financially unable to give them assistance over the year or more of time which would be required to arrest their disease under the most favorable conditions in a hospital or sanatorium.

In many cases the Blue Lodge sends the patient to the Southwest for the benefit of the climate, with little money in excess of traveling expenses. Blue Lodges in the Southwest are small in numbers and limited in funds. They cannot begin to care for the Master Masons asking for assistance. Free care and treatment can be secured only in hospitals in connection with poorhouses, and in some few Catholic institutions.

Who shall bear the burden of the care of the Mason without a lodge? Does the Masonic Fraternity of America owe him any duty? If so, how shall it proceed to administer relief?

A committee, appointed by the Grand Lodge of Texas, to confer with similar Committees to be appointed by the Grand Lodges of Arizona and New Mexico, three of the states affected by the migration of consumptive Masons, will attempt to formulate a plan for the establishment of a hospital or sanatorium for the care of these brethren. The Committee will welcome suggestions from any brethren, anywhere. Think on these things and give them the benefit of your study and experience. Address all communications to Robert J. Newton, Chairman, 2130 River Ave., San Antonio, Texas.

Samoset Chapter No. 109 held its regular meeting on the evening of April eighteenth in Masonic Temple, Norwood, Mass. Routine business was conferred upon two candidates.

The Chapter mourns the loss of our beloved sister, Ella C. Taplin. Sister Taplin was an active Eastern Star member for many years. She was a Past Worthy Matron of Signet

Chapter, Past Grand Chaplain of the Grand Chapter and four years ago was made an honorary member of Samoset Chapter, and she endeared herself in the hearts of all who knew her. But while we shall miss her sorely we would

Call her not! She hears a music
Sweeter, clearer than on earth:
Call her not! Her spotless spirit
Knoweth now the heavenly birth.

DEDICATE UTICA MASONIC MEMORIAL

The Freemasons of New York State dedicated with impressive ceremony recently the \$1,000,000 Soldiers' and Sailors' Memorial Hospital at the State Masonic home in Utica. It is a memorial to members of the craft who lost their lives in the World War. Robert H. Robinson, grand master of the grand lodge, presided at the ceremonies, assisted by his associate grand officers and distinguished members of the order from other jurisdictions.

The hospital was erected under the supervision of the war relief administration of the fraternity. The money expended was the residue of the war fund raised by the 234,000 Masons in New York. The hospital, which has 232 beds, represents the last word in construction and equipment. A staff of physicians and nurses will minister to the ailments of the distressed.

The furnishings have been provided for by individual lodges and generous donations from members. Its maintenance for five years will be provided by contributions among members of the order, after which the income from an endowment fund is expected to carry along the major expenses. That fund was established two years ago by an amendment to the ancient constitution of the grand lodge, whereby, in addition to individual gifts, lodges pay into a perpetual trust \$10 for every initiate and from \$5 to \$10 for every affiliate.

The new structure forms a striking addition to the group of fine buildings in the beautiful Mohawk Valley, comprising the Masonic Home, where needy and aged members of the order and their dependents live. The other buildings are: The main building, the Daniel D. Tompkins Memorial Chapel, the girls building, presented by Grand Commandery of Knights Templars; the boy's building, the administration building and a farm. The establishment here is believed to be one of the most complete Masonic homes in the world. More than twenty-five thousand visitors annually visit it and inspect the schools, gymnasium, library and other features. Special attention has been given to orphaned children of Masons. A kindergarten is maintained and the older children are given instruction up to the sixth grade, when they are sent to the local public schools. A collegiate education is given to any child whose progress seems to warrant it.

ELECT MANCHESTER MAN R. A. M. HEAD

N. H. Masons Have Many High Officers
As Guests

Concord, N. H., May 16—Halbert N. Bond of Manchester, was chosen to head the Grand Royal Arch chapter of New Hampshire at the second day's meeting of the state Masonic bodies in Masonic Temple at Concord, N. H., May 16. Many distinguished Masons from this jurisdiction and outside the state were present for the meetings and participated in the exercises.

The guests included Grand Master Walter G. Africa of New Hampshire, Grand High Priest Curtis Chipman and Deputy Grand High Priest Martin J. Pleschinger of Massachusetts, Grand Chaplain Edward W. Rushton of Pennsylvania, Grand Zerubbabel Wm. R. Ponton of Canada, Grand High Priest Edward B. Ellison of Connecticut, Deputy Grand High Priest George W. Briggs and Grand Principal Sojourner Charles H. Hamel of New York. Officers of the General Grand chapter of the United States were also present.

During the installation exercises the retiring grand high priest, William D. Chandler of Concord, was presented a past grand high priest's jewel by the grand secretary, Harry M. Cheney. The officers elected were as follows: Halbert Nelson Bond, Manchester, grand high priest; Albion Edward Hayes, Exeter, deputy grand high priest; Eugene Page Hadley, Lakeport, grand king; Charles Gale Shedd, Keene, grand treasurer; Harry Morrison Cheney, grand secretary; Thomas Fellows Clifford, Franklin, grand scribe; the Rev. William Porter Niles, grand chaplain; the Rev. George Patterson, grand chaplain; Henry Lincoln Sanderson, Nashua, grand captain of the host; James Littlefield, Dover, grand principal sojourner; Ralph Wallace Junkins, Portsmouth, grand royal arch captain; Olin Hosea Chase, Concord, grand master of the third veil; George Alexander Garden, West Lebanon, grand master of the second veil; Walter Mason Hubbard, Keene, grand master of the first veil; Herbert Elmer Richardson, Manchester, grand lecturer; Charles Elwood Ayers, Farmington, grand steward; Martin A. Hadley, Concord, tyler.

Following the election, dinner was served by the Eastern Star, music being furnished by the Eastern Star Orchestra and the Shubert quartet of Boston.

PRESIDENTS WHO WERE MASONS

To correct a general misunderstanding as to which Presidents of the United States of America were Freemasons, we print the following statement from R. W. Brother Oliver A. Roberts, librarian of the Grand Lodge of Massachusetts, a deep Masonic student and an authority on the subject.

Other statements have been issued varying

from this one, but the accuracy of the following can be vouched for:

George Washington, No. 4, Fredericksburg, Va., raised Aug. 4, 1753.

James Monroe, St. Johns Reg. Lodge in 1777.

Andrew Jackson, Philanthropic Lodge, Tenn. G. M. 1822-23.

James K. Polk, Columbia 31, Tenn. Sept. 4, 1820.

James Buchanan, Lodge 43, Lancaster, Pa., Jan. 24, 1817.

Andrew Johnson, Greenville Lodge 119, Tenn., 1853.

James A. Garfield, Magnolia No. 20, Columbus, O., Dec. 22, 1864.

William McKinley, Hiram Lodge No. 21, Va., May 3, 1865.

Theodore Roosevelt, Matinecock Lodge 806, N. Y., Jan. 2, 1901.

William H. Taft, in Special Communication Cincinnati, O., Feb. 18, 1909.

Warren G. Harding, Marion, O., Lodge, No. 7, Aug. 27, 1920.

Thomas Jefferson is not recorded as a member of "Lodge of Nine Sisters", Paris.

John Quincy Adams did not receive the degrees in St. John Lodge, of Boston.

MILITARY JOURNAL 1775-1783

By Dr. Thacher

"I have been much gratified this day with a view of General Washington. His Excellency was on horseback, in company with several military gentlemen. It was not difficult to distinguish him from all others: his personal appearance is truly noble and majestic, being tall and well proportioned. His dress is a blue coat with buff colored facings, a rich epaulette on each shoulder, buff underdress, and an elegant small sword: a black cockade in his hat."

His Excellency, the Commander in Chief, made a visit to our hospital: his arrival was scarcely announced before he presented himself at our doors. Dr. Williams and myself had the honor to wait on this great and truly good man, through the different wards, and to reply to his inquiries relative to the conditions of the patients. The personal appearance of our Commander in Chief is that of a perfect gentleman and an accomplished warrior. He is remarkably tall, full six feet, erect and well-proportioned. There is a fine symmetry in the features of his face, indicative of a benign and dignified spirit. His nose is straight, and his eyes inclined to blue. His uniform dress is a blue coat, with two brilliant epaulettes, buff colored underclothes, and three cornered hat with a cockade. He is constantly equipped with an elegant small sword, boots and spurs, in readiness to mount his noble charger.

This is the illustrious chief, whom a kind Providence has decreed as the instrument to conduct our country to peace and Independence.

FATHER VAN ALLEN GIVES TALK

On Thursday evening, May 18th, Quinebaug Lodge of Southbridge called from L. to R. and acted as hosts to the members of Quinebaug Chapter, No. 139, O. E. S. and the families of Masons.

The Rev. Dr. William Harmon Van Allen, Rector of the Church of the Advent and Chaplain of St. Andrew's Chapter, R. A. M., Boston, was welcomed by the W. M., George O. Severy, and Dr. Van Allen gave a wonderfully inspiring address, taking for his subject, "A Vindication of Freemasonry."

During the evening Brother Lester W. West of Quinsigamond Lodge Quartette of Worcester, entertained with himself as baritone, Miss I. Alvina Bond, soprano and Mr. Joseph K. Oldham, concert pianist and accompanist. Refreshments and dancing followed in the Social Hall.

This is the second time this year that Quinebaug Lodge has had a speaker from outside. On December 23rd, the R. W. and Rev. Dr. Carl Wallace Petty of New York City addressed the brethren only on Masonic subjects. Everyone agrees that both occasions were fruitful of good works.

"WOMAN AND FREE MASONRY"

Attention is called to a book just published in England, bearing the above title.

Bro. Dudley Wright of London, England, the author, and a noted masonic scholar, says of it:

"The work is historical, and not controversial, beyond stating fairly and squarely the pros and cons of the case in the words of the authorised pleaders. It will, however, I venture to claim, prove of general interest from the fact that in addition to being an authenticated history of the secret societies with which women have been connected from the earliest days, it contains also the translation into English of two French rituals of Female Freemasonry of the eighteenth century, which are now for the first time published.

The other principal divisions of the book are: Adoptive Freemasonry; The Fendeurs (with Ritual); Egyptian Masonry and Count Cagliostro; Women Freemasons of the past; Order of the Eastern Star; Modern Female Freemasons; The Grand Orient of the Netherlands on the Question; etc., etc.

The book extends to 200 pages, large 8vo, bound in cloth at 6s net, postage free to subscribers, and subscribers' copies will be despatched post free immediately upon publication in strict order of receipt of instructions.

In sending remittance, whether by cheque or postal order, will you kindly cross same, "London Joint City and Midland Bank, Knightsbridge Branch," Dudley Wright, Beaumont Buildings, Oxford, London, England.

EXTRACTS FROM THE CORRESPONDENCE OF REV. WILLIAM BENTLEY

By R.W. Oliver A. Roberts, Grand Librarian Massachusetts

In the pursuit of Masonic information, it was my duty to examine the four volumes of correspondence of Rev. William Bentley, D.D.

Rev. William Bentley, D.D. clergyman, politician and scholar, was born in Boston, June 22, 1759, and died in Salem, December 29, 1819. He graduated at Harvard College in 1777



WILLIAM BENTLEY, D.D., 1759-1819

and became a tutor there. He was ordained over the second church in Salem, September 24, 1785. He became a member of Essex Lodge January 20, 1785. He remained pastor of the second church and a member of Essex Lodge until his decease. He was Grand Chaplain several years.

Correspondence, Vol. I.—The first letter is one to Thomas Jefferson in relation to General Stark. Subsequent in the volume are letters of James Winthrop of Cambridge; Rev. Bro. John Eliot of Boston; Joshua Bentley, the father, and John Bentley, a brother of Rev. Wm. Bentley and Francis Nichols, book dealer, in Boston.

The first Masonic letter is from Edward Dorr, (charter member of Warren Lodge 1822) in regard to a Royal Arch Chapter Meeting, October 13, 14, 1800, a letter regarding the consecration of Saint Marks Lodge, in July 1804, a letter from William Logan, Charleston, South Carolina, a letter of Michael Walsh, (Bro. Bentley was the proof reader of Schoolmaster Walsh's book entitled "Navigation and

Arithmetic.") Letters of Rev. Bro. John Lothrop, S.G. Warden Massachusetts, of Boston, 1787, and Benjamin Waterhouse of Cambridge.

Vol. II. 1809—April, Bro. Bentley was elected a Trustee of Allegheny College, in Pennsylvania.

May 31, 1800 appears a letter from Bishop Edward Bass (Grand Chaplain, G. L. of Massachusetts, 1768) of which the following is a copy:

Newburyport, May 31, 1800.

My dear Sir:

Your heart is benevolent, your hand is liberal, but as your memory may be treacherous, I take the liberty to remind you of the Tobacco.

Yours,
Edward Bass

1818. Letter from Bishop Cheverus, Roman Catholic Bishop of Boston.

1810. Richard Crowinshield sent Bro. Bentley wool from his imported sheep.

1793. Jacob Crowinshield sent Bro. Bentley a Coral Plant. Jacob was in Congress in 1804.

In July, 1797, Bro. Bentley officiated at constitution of St. Paul Lodge, of Ayer.

1818. 1819. Letters from William Fesson (S. G. W. 1852, Massachusetts.)

1797 Later, Much correspondence with James Freeman, Secretary of the Massachusetts Historical Society about printing and books.

1801. Letter from Rt. Eminent Henry Fowle inviting Bro Bentley to attend the consecration of a new lodge (Mount Lebanon) November 23.

1801. "at Masons Hall, north side of Market Street," Boston.

1787-1799 Daniel Oliver Rec. Grand Secretary, sent tickets to the Feast and a letter inviting him to the George Washington Memorial Service in Boston, February 11, 1800.

In 1800-01-07 a letter from Moses Stuart, Andover.

October 13, 1818, obtained a place for the Roman Catholics to hold religious services corner of Essex and Union streets at any time "between sunrise and sunset."

1801. September 15. Bro. Bentley was elected chaplain of King Cyrus chapter. R. A. M. of Newburyport, and September 30, 1802, grand chaplain of the grand chapter. R. A. M. of Massachusetts.

1814 He was presented \$60 in lieu of a suit charters by Elizabeth and Hannah Rogers.

1798 07-15, correspondence with Josiah Thomas Jr. (Grand Master, Massachusetts, 1803, 4-05-09, Massachusetts.)

1815 Rev. Gotham Waterman was dismissed by a council held at Barnstable.

(Rev. Bro. Waterman delivered a sermon before Sumner Lodge at Dennis in 1803: before Fraternal Lodge at Barnstable in 1804:

before a Lodge in Ipswich 1819 and in Plymouth, N. C. in 1819.) 1817 a letter from Wm. Winthrop, Cambridge, January 20, 1787, there is a letter from Joseph Webb (G. M. Massachusetts 1777-83-84-86.)

The letter is as follows:

Boston, January 20, 1787.

Brethren,

Constrained from motives of paternal affections, induces me to write you on a subject so delicate and so important that I think cannot fail of answering the desired purpose.

You must be sensible of the necessity of supporting the dignity of the Grand Lodge from those who have seen fit to receive charters from them.

That the Book of Constitutions and your instructions fully evince, the duty required of you but you have so long neglected to conform thereto, by appointing proxies or paying of arrearages that I was solicited by the grand lodge at their last meeting, to write you myself, begging that you would comply, or return your charter again, on or before the 1st Friday in March being quarterly communication.

Yours Affectionately,
Joseph Webb
Grand Master.

1788. Letter from Robert Hooper (joined Philanthropic Lodge 1780) on church difficulty.

1788. December 22, Invited to the ordination of Rev. John Murray (grand chaplain Massachusetts, 1805-1810.)

December 25, 1788, at Boston 1791, June 3, Moses M. Hays, G. M., wrote saying, "a charter (Essex Lodge) to William Bentley and others was unanimously granted by Grand Lodge Rev. Wm. Bentley was invited by the Grand Master to address the Grand Lodge on Friday, December 24, 1791," from the pulpit "of the Chappelle in this town." The Grand Lodge sent thanks to Bro. Bentley for his "ingenious and well adopted discourse."

Letter signed by M. M. Hayes, Paul Revere, Peter Morton, Joseph Bartlett, and Aaron Dexter. 1792. William Bentley was appointed by the Grand Master to confer with Essex County Lodges.

1793, April 29, Portland Maine, a letter from Thomas Oxhard.

An invitation dated September 22, 1796 was sent Bro. Bentley by Washington Lodge, inviting him to deliver a discourse before the Lodge in Roxbury, October 13, "at the meeting house." East Parish, signed Eben Seaver.

1798 July 26, Bro. Bentley was invited to the installation of Meridian Lodge in Watertown on the first Wednesday in September, 1798, and to deliver a sermon.

August 18, 1798, he was invited to the installation of Mount Moriah Lodge, Reading.

October 19, 1798. He was invited to the President's Ball.

December 23, 1798 he was invited to Philanthropic Lodge, Marblehead.

December 18, 1798 he was invited to Corinthian Lodge, Concord.

September 24, 1802 a letter from Thomas Jefferson, President.

June 18, 1804, a letter from Jonathan Gage, D.D.G. master, inviting him to attend the installation of Saint Marks Lodge of Newburyport, on the second Wednesday of July 1804.

1798 March 2, Bro. Bentley was notified by John Cutler grand master, that he was one of a committee to examine the Constitution prepared by T. M. Harris, committee to meet March 12, 1798, at 3. p. m. grand lodge in the evening.

Letter of Joseph Bartlett, grand master, dated December 12, 1798 on Anti-Illuminism. November 23, 1808, advised of the death of Rev. Thomas Cary, "the friend of my youth," at Newburyport.

Bro. Cary was past master of Saint John's Lodge.

July 2, 1813, a letter from Henry Williams of Salem, whose house was destroyed by fire, begins "Reverend Brother Mason."

July 20, 1813, Bro. Bentley wrote President Madison informing him of the earnest wishes to remove the body of the late Captain Lawrence of the Chesapeake into the territory of the United States.

(Captain Lawrence was buried at Halifax) 1814, October 25, a letter was written by Elbridge Gerry, vice-president in reply to Bro. Bentley, about retaliation on British prisoners. Bro. Bentley's letter was forwarded to the President.

1814 December 26, Essex Lodge presented Bro. Bentley with a pair of candlesticks. January, 23 1815, Bro. Bentley was elected by the grand lodge one of the commissioners of the Prisoner's Fund.

1815. March 9, a letter from Edward Everett informing him that he is back on his dues to the Historical Society, eight years.

In 1816, a letter was received from Admiral Bainbridge.

In 1817, Bro. Bentley was elected an overseer of Dartmouth College.

October 13, 1818, Rev. Bro. William Bentley D. D. received the following letter from Thomas Kenelly of Herbert Street, Salem, at whose house Dr. Matignon had officiated:

"Rev'd Sir: The Bishop of Boston has sent the Catholics of Salem word, that the Rev. Mr. Larisey will be in this town to officiate on Sunday next. I therefore wish to ask the favor of you (as I understand it is engaged by your church) if we could have the hall in Union street, and what compensation is required it will be cheerfully complied with by the

Catholics of Salem, as I wish to let the Bishop know this afternoon, it would very much oblige me in answering."

Thomas Kenelly,"

Bro. Bentley instantly went to the agent of the building. He was told by the agent that the Catholics might have the apartment in the second story over the corner of Essex and Union streets, at any time between sunrise and sunset. I informed Mr. Kenelly, offering any assistance in my power.

Mr. Kenelly wrote Bro. Bentley as follows:

Your very kind compliance in this instance has added another to the many obligations to you. I need not mention how grateful will be the feelings of all concerned and especially of the clergyman coming to officiate."

Commandery and Council Gains During Two Years Consistently Progressive

An interesting comparison, and one showing the uniform growth of Templar Masonry and the Cryptic Rite in Massachusetts is found in the following figures:

Aug. 31, 1922, 44 commanderies in Massachusetts, 33 councils, making returns. Number of Knights Templars, 18,017; number of Royal and Select Masters, 11,947; number of K. T. in excess, 6,070.

Aug. 31, 1921, 44 commanderies in Massachusetts, 34 councils, making returns. Number of Knights Templars, 19,483, gain 1466, .0813 per cent; number of Royal and Select Masters, 13,402, gain 1455, .1218 per cent. Number of K. T. in excess, 6,081.

May these two great bodies continue to grow in numbers and increase in usefulness in future years as in the past.

O. THESE TITLES

There recently died in England a knight whose name brings to most of our minds the thought of an historic act of gallantry. Said knight visited America many years ago and as he was to lecture at Princeton, Woodrow Wilson, president of the college, asked a young professor to meet him at the landing. The young man spotted a likely looking passenger and stepping up to him said, "Are you Sir Walter Raleigh?"

The passenger thought he was being guved and promptly responded, "No, I am Christopher Columbus."

Later the young man found Sir Walter and they had a good laugh over the incident.

Agreed!

Whenever a lodge commences to create organizations within its fold such as dinner clubs, card clubs, dancing clubs and such, it is taking a certain amount of vital strength from the parent organization and really weakens rather than strengthens the force of the institution.—*Illinois Freemason.*

EASTERN STAR NOTES

GRAND CHAPTER SESSION

The following is a general outline of the work accomplished during the two days' session of the Grand Chapter.

The assembly was called to order by P. G. M. Lillian Grover Walch. The entrance of the grand officers, the bringing in of the flags by two brothers in uniform, the salute and singing of America was a pleasing ceremony. The flags are the property of the Grand Chapter and each year they are in the care of some chapter, and at the Grand Chapter session they are returned with an appropriate ceremony.

Governor Cox was then introduced. We were flattered as he had literally run away from a busy day to be with us for a few minutes. His address was very interesting and inspiring. He said in his remarks that all good citizens may not be Masons but all good Masons must be good citizens.

Visitors from other jurisdictions were then received but the most honored visitors were two beloved mothers, the mother of the G. M. and the mother of the G. P. and there were not two happier, prouder women in the whole company than those two dear ones. Reception of the deputies and grand representatives followed. Nominations closed the morning session.

At 2 a memorial service was held. Grand Secretary Sister Cushing's tribute to the memory of our beloved grand treasurer, Sister Lucy G. B. Colby was very touching. "Faithful unto death" was the keynote and when she placed a large white floral star with crossed keys of purple in the center on the desk where we have so long seen our dear sister, there was not a dry eye in the room. Many have joined the Grand Chapter above since the last Grand Chapter session, but they still live in our memory.

The addresses of the grand matron and grand patron were interesting, and showed the time and thought that had been given. The reports of grand secretary and grand treasurer showed prosperity. The Isadore Forbes Benevolent Fund has given comfort to many needy sisters and brothers, over \$4000 used in this work the past year.

Many chapters have increased their membership in large numbers. Weetamoe has initiated the most with Lynn chapter a close second. Regis is again the largest chapter in the state with 808 Jan 1. Highland, Adelphi and Crystal follow, all over 700.

Nearly \$2000 was donated by the chapters for the Near East Relief.

The election of officers Friday a. m. resulted as follows: G. M., Viola F. Pettie; G. P., George A. Mosher; A. G. M., Jane Gray Payzant; A. G. P., Clesson S. Curtice;

G. Sec., Carrie A. Cushing, P. S. M.; G. Treas., Alice E. Wallace, P. G. M.; G. Con. Helen H. Barnfather; A. G. Con. Annie L. Woodman.

The afternoon was given over to business. Several amendments to the grand constitution, proposed at the last session, were voted on, some accepted and some rejected. The per capita dues have been raised from 20 cents to 25 cents.

The concert Thursday evening was for the benefit of the O.E.S. Home fund and was well attended. Prof. Blackmar at organ, Madam Calvert and chorus of 70 male voices furnished a wonderful programme.

Friday evening was installation and is the same notable event to the Grand Chapter that our own is to our chapter. The temple was packed to the roof, and the pretty gowns, beautiful flowers and above all, happy faces, made a pleasing sight.

Initiated this year, 6639; affiliated, 455; reinstated, 27; acquired by charters, 466; total 7587. Lost by death and suspension, 1,196. Number of members in state, 44,158. Number of chapters, 174.

There were present about 1200 at Grand Chapter session.

Grand Officers Receive Gifts at Foxboro

Easter chapter, of Foxboro, tendered a reception to its members who are officers of the Grand Chapter. They are Mrs. Viola F. Pettie, grand matron; Mrs. Alice G. Reilly, grand marshal, and Mrs. Florence F. Poole, grand Adah. The largest auditorium in town, Bethany Church, was engaged. Mrs. Bessie M. Hedges, the matron, presided. High dignitaries of the order were present from all over the State. George R. Ellis was toastmaster.

The banquet was in Bethany vestry, with an overflow in Masonic Hall. Past Grand Patron Guy A. Ham was the speaker.

Presentations were made as follows to the grand matron; From Easter Chapter, by Mrs. Bessie M. Hedges; from St. Alban's Lodge, A.F. & A.M., by William H. Rider Jr., WM; from Mansfield Chapter, O.E.S., by Mrs. Grace Crane, worthy matron; from Stoughton Chapter, by Mrs. Burbeck, worthy matron; from appointive grand officers, by Mrs. McClintock, grand Electra; from the 1917 Matrons' and Patrons' Association, Roxbury Chapter and Granite Chapter, Milford.

To Grand Patron Mosher a gift came from Easter Chapter through George R. Ellis, worthy patron.

To the grand marshal came honors from Easter Chapter by Dr. Florence F. Poole, past matron and grand Adah; from 1917 Matrons' and Patrons' Association; from Mansfield

Chapter, by Mrs. Grace Crane, worthy matron; to Mrs. Florence F. Poole, grand Adah, from Easter Chapter, by Mrs. Grace M. Shufelt, past matron.

The presentations were followed by a reception, at which 58 grand officers were in line, and then by an entertainment from Edith Bulard, soloist; Roseth Knapp Breed, reader; Dayton Henry, violinist; Edith Mott Lane, accompanist.

Children Guests of Crystal Chapter

About 275 children were the guests of Crystal chapter, Eastern Star, at the annual Children's Night held in Odd Fellows' hall, Malden, May 19. The tables in the banquet hall were arranged in the form of a star and while the children gathered about them a Jack Horner pie made in the form of a cabbage rose and carried on an express wagon was brought into the hall and the children helped themselves to the noise makers. The wagon was drawn by two of the children. Barbara Edna Dean and Louise Bishop. The tables were decorated with yellow and green banners and balloons.

Hastings Russell, a ventriloquist from Boston furnished an interesting entertainment for the children. There were also dancing and singing numbers by James and Walter Kirkness of Boston.

Informal dancing and a social hour was in order following the entertainment.

Mrs. Carrie A. Boynton, associate matron, was general chairman of the affair and was assisted by the officers of the lodge.

Annual Children's Party Of Signet Chapter

The annual children's party of Signet Chapter, O.E.S., was held at Odd Fellows' Hall, North Cambridge, Saturday afternoon, May 20, from 2 to 5. It was conducted under the direction of Mrs. Herman F. Hawthorne, chairman; Mrs. Mabel M. Ham, assistant, and a committee of 10. There were 125 children and 75 adults present.

Games, potatoe and peanut races were played, with prizes for the winner, after which the entertainment was started. There were piano selections and barefoot dancing by the sons of Mrs. Jenny Rockwell. Miss Dorothy Packard, laughter of Mrs. Roscoe Packard, the youngest contortionist in the State, gave a demonstration of her skill, both as a dancer and contortionist. Helen Babcock and Ruth Loring sang and acted a character song, entitled, "Down at the Old Swimming Hole." Baby Hamilton, niece of Mrs. George Gosbee and a pupil of Jenny May Trainor, gave selections. The last of the program consisted of songs and dances by Mary Lavis, Doris Torp and Junie May Trainor. The program was especially interesting to the children on account of all the entertainers being so young.

After the entertainments, two large tables

were brought into the room with 150 large May baskets, and 150 May wreaths, every child in the hall receiving one of each.

Lines were then formed for the May Day parade. Ruth Hawthorne, dressed in a rose organdie, made a very pretty picture as Queen of the May. Alfred Baker held a Maypole with a large hoop beautifully decorated with May colors over the queen. Nathaniel Hawthorne was King and Miss Nola Lockman carried a white staff with gold star on the top, beside him. The 125 children made a very pretty picture as they marched into the banquet hall, where the tables were beautifully decorated with colored paper and balloons at every plate. Ice cream and cake were served and every one pronounced the party the finest Signet chapter has ever held.

Matrons And Patrons Celebrate

The silver anniversary of the Matrons' and Patrons Association of Massachusetts, was observed on the evening of May 10, at Paul Revere hall, Huntington avenue, Boston. A business meeting was held at 5.30 o'clock, Sister Alice E. M. Fleming presiding, at which time the election of officers for the coming year took place. A most delicious dinner followed, served by H. J. Seiler, caterers, to 476 diners. During the two hours at the table the toast—Fraternalism—was responded to by Sister Alice E. Wallace, G. M., that of Americanism by Brother Albert A. Thomas, G. P., and Memories by Sister Carrie A. Cushing, P. G. M., and G. Sec. Sisters Wallace and Cushing and Brother Thomas each received a beautiful bouquet from the association through the president, Sister Fleming, at the conclusion of their remarks. Sister Fleming's introduction of the speakers was particularly pleasing and apropos. A reception to the grand and past grand officers followed, the members entering and passing through a lane formed by the ushers and reception committee to the improvised last. At this time, Sister Carrie L. Wade, D. G. M., chairman, presented Sister Fleming with a bouquet of roses and a twenty dollar gold piece in behalf of her ushers and committee in recognition of her kindness and thought for them. Sister Fleming responded as well as she was able to for the tears in her eyes and voice, this part of the programme being a complete surprise and taking her entirely unawares. A splendid entertainment was enjoyed for an hour and then dancing was in order until twelve o'clock. It was the unanimous opinion that it was one of the most successful meetings of the association and that Sister Fleming and her associates were entitled to all the congratulations they received. Her general committee were past patrons Brother Cornelius C. Hodges, Arthur H. Merritt, Eugene N. Davis, Charles H. Johnson, Burton O. Whitmore, E. J. Paul, W. P. Sisters Louise G. Crafts, P. G. M., Carrie L. Wade, D. G. M., and Gladys J. Mosher, P. M.

ORION CHAPTER HAS RECEPTION

On Friday evening, June 2, Orion chapter gave a reception in honor of the appointment of Sister Bella M. Aldrich, deputy grand matron, and Sister May Singleton, deputy grand marshal. The worthy matron, worthy patron, associate matron and past matrons and past patrons of the chapter stood with them in the receiving line. Two beautiful bouquets were presented to the deputies, the presentation speeches being made by two of the past patrons. At the close of the reception, the Saxophone Club of Milford entertained the chapter and their guests. Refreshments were served.

At the close of the last regular meeting, there was a social hour of whist, each member having the privilege of inviting one guest.

At the June 14 meeting there will be a surprise social including an auction of June boxes (each containing refreshments for two) in order to raise money for the contingent fund.

Lady Emma Chapter Recipient of Gift

The regular meeting of Lady Emma Chapter, No. 27, held on Friday evening, June 2, was observed as past matrons and patrons' night. Supper was served to over 200 members and guests. Six candidates were initiated and five applications received. There were twenty-one past matrons and eleven past patrons present and they assisted in conferring the degrees. After the close of the meeting the floral work was given by past matrons.

Worthy Patron Bro. Ashton D. Ross presented the chapter with twelve new rituals, bound in limp leather, with gilt edges, and with the title of each officer embossed in gold on the cover, in memory of his late wife, Sister Mattie Beebe Ross, past matron of Lady Emma Chapter and deputy grand matron.

The chapter is to give a reception to Deputy Grand Matron Sister Edith P. Perkins and her marshal, Sister Annie S. Greenwood, at the meeting on June 20. Thirteen candidates are to be initiated at this time.

No meetings will be held during July and August.

Samoset Chapter Has Inspection

Samoset Chapter, No. 109, held its regular meeting Tuesday, May 6. The meeting opened at 5 P. M., routine business following. At 6.30 all adjourned to the banquet hall where a caterer's dinner was enjoyed.

A reception was given to Grand Matron, Sister Viola F. Pettee, and Grand Marshal, Sister Alice G. Reilly, at 7.30, after which the chapter reconvened and was inspected by the grand matron, assisted by the grand marshal and Brother George A. Mosher, grand patron. Later the degree was conferred upon two candidates by the officers. Flowers and gold pieces were presented to the grand officers.

On May 27 Samoset Chapter tendered a reception to our newly appointed deputy grand

matron, Sister Sally V. Richardson, and deputy grand marshal, Sister Maud C. Roulard, who were presented with flowers and gifts with fitting remarks and each responded very graciously. Many of the grand officers were present.

The following artists assisted in making the affair a success: Miss Oberdoro, reader; Mrs. Olga Mansfield, soloist and Mr. M. Guy Sypher, cornetist. At the conclusion of the entertainment refreshments were served.

Brookline Chapter's Fifteenth Anniversary

The May meeting of Brookline Chapter, No. 112 was the fifteenth anniversary of the organization, and the greater part of the time was given to making it a great success. Beginning with a supper, Ethel S. Burleigh, chairman, it was followed by the oblation ceremony at 8 P. M., and concluded with an entertainment by the Pilgrim Quartette, Miss Amy Burpee, whistler; Miss Sue Brinkley Hector, soprano, and Miss Elsie L. Luker, monologist. The evening was one of pleasure to those who attended. On June 10, at 2 P. M., in Gardner Hall, Brookline, a play, "The Princess and the Sage" was given by children of Brookline Chapter members.

Wenona Chapter Has Anniversary

On Wednesday evening, May 24, the members of Wenona chapter celebrated the twenty-fifth birthday of the chapter in Bloomfield hall, Dorchester.

The festivities started with a reception to the thirteen remaining charter members and the past matrons and past patrons of the chapter. The receiving line was formed in Wenona hall and passed into Bloomfield hall through flowered arches supported by the officers of the chapter.

The Worthy Matron Miss Esther S. Eddy, presented a beautiful bouquet of 25 red roses to Mrs. Mary J. Tolford, the first matron of the chapter, and a pink carnation to each charter member and past matron and past patron in the receiving line.

The worthy matron also presented small silver pins to the charter members as souvenirs of the twenty-fifth anniversary.

After the reception each charter member was invited to step to the front of the hall to receive a certificate of life membership from the worthy matron.

The worthy matron presented her mother, Mrs. Lillie D. W. Eddy, with a leather medal as a reward for 18 years of perfect attendance at all the meetings of the chapter.

The entertainment consisted of contralto solos, violin and whistling solos, readings, and solo dances.

There was ice cream and cake for all in the banquet hall and dancing in Bloomfield hall until a late hour.

The hall was decorated with English hawthorn, lilacs and crepe paper of the five colors of the order.

New Chapter Constituted

The Atlantic Chapter, No. 179, was constituted with a most impressive ceremony on Tuesday, May 9, by the Grand Matron, Sister Alice E. Wallace and the entire suite of grand officers.

A large audience of over 300 were present at Masonic hall, Quincy square, and great attention and interest were given to the brilliant ceremony made more interesting when Sister Wallace announced it was her last meeting as grand matron. A Seiler banquet preceded the meeting and during the evening Brother Kimball, P. P., rendered most appropriate music. Flowers were presented Grand Marshall Sister Louise G. Crafts, P. G., the grand matron and the Worthy Matron, Sister Ruth Parker Pope. Gifts were presented the grand matron and grand patron and the instructress, Sister Forest, under whose faithful supervision the officers have accomplished most creditable work. Installation of the officers who had served the past six months followed and the evening closed with a social hour.

Vesta's 43d Anniversary

On Tuesday, May 23, Vesta Chapter, No. 10, celebrated its forty-third anniversary.

At 6.30 P. M. about 140 members and guests formed the line to the banquet hall, where a fine supper was served.

Later in the receiving line were P. G. M. Sister Isador Forbes and he past matrons and patrons of Vesta Chapter.

After the reception Mrs. Mattie H. Fillibrown, worthy matron of 1904, entertained the members with a history of the chapter, from its constitution to the present day.

A pleasing concert consisting of songs, readings and instrumental music followed.

An interesting feature of the evening was the presence of Past Matron Helen A. Atkins, Past Patron John B. Whitney, only surviving charter member, Mrs. Carrie Tuttle and Mrs. Frances M. Groves who has been an active member for over forty years.

Roxbury Chapter Busy With Inspection

On May 4, Roxbury Chapter No. 56 held a dancing party in Eastern Star Associates hall, 203 Warren street. Although the elements outside were damp and gloomy, such was not the case inside, and a most enjoyable evening was passed.

Saturday evening, May 27, was the date when the Roxbury chapter, No. 56, Dramatic Club, presented a three act drama entitled, "A Bunch of Fun," in the auditorium of the Practical Arts High School on Greenville street, Roxbury, at eight o'clock. Visitors from sister chapters attended.

The Victory Sewing Club members are still very busy and met May 9 with Sister

Christina Ridlon in Winthrop, and on May 27 with Sister Bella O'Brien in Sharon.

The annual inspection of Roxbury chapter was held on June 1, at 203 Warren street, Roxbury. A cordial welcome to all our meetings is extended to all members of the order.

Highland Chapter's 29th Anniversary

The twenty-ninth anniversary of Highland chapter, No. 35, held in High School Auditorium May 18, was a most enjoyable and successful affair. A reception was tendered to the grand matron, grand patron and several other grand officers present. During the banquet which followed, the worthy matron presented a fan to Sister Frances C. Linnell, P. M., who has been honored by the grand matron with an appointment as deputy grand matron. Sister Frances S. Horton, P. M., who has been appointed deputy grand marshal was presented with a baton. The entertainers were Mr. Robert Burlen, reader; Miss Jane Golding, violinist and Master Fred Sawin, boy soprano. Dancing concluded a very delightful evening. Highland chapter will give a party for the children of members June 9 at five o'clock. An entertainment, doll carriage parade and refreshments have been planned for the pleasure of the children.

Dorothy Bradford Chapter, Hingham, held a present matrons and patrons night on Monday, June 19, at the Masonic hall. A home supper was served at 6.30 o'clock to 150, by the committee, Carrie L. Wade, P. M., chairman. The degrees were conferred by the visiting officers in the presence of a company that tested the capacity of the chapter room. It was a very enjoyable meeting for all concerned.

Inspection and Anniversary of Electa Chapter

Associated with particular charm and dignity was the Matrons' and Patrons' Night of Electa chapter, held in Masonic Temple, Thursday evening, May 25, when the ceremony of initiation was exemplified by visiting matrons and patrons from neighboring chapters. A company of guests numbering nearly 200 came from neighboring towns representing over twenty-five chapters. The regular business meeting was held at 4.30. At 6.30 p. m. a delicious salad supper was served for the visiting and home officers.

The affair was distinct in its compliment to the matrons and guests assembled and was in charge of Mrs. Hattie D. Mott, chairman of the supper committee and Mrs. Nellie Holbrook of the decoration committee.

Eight o'clock found the lodge room filled to capacity with members and guests to witness the work of initiation.

During the brief business session announcement was made that nearly \$450 was netted from the cabaret and dance recently held.

Electa Chapter Celebrates Anniversary

One of the most pleasant events of the year for Electa chapter, is anniversary night, which was splendidly celebrated May 9 in Masonic Temple, where a large attendance of members gathered in honor of the chapter's thirty-sixth anniversary. The special guests of honor were six of the charter members.

The features of the anniversary celebration included a banquet at 6.30 p. m. and entertainment at 8 o'clock.

An excellent supper was served under the chairmanship of Mrs. Mary Homes, assisted by a large and efficient committee.

At the close of the banquet the members gathered in the lodge room for a brief period of sociability and promptly at 8 o'clock the worthy matron, Mrs. Grace M. Horner, welcomed the large assembly making special mention of the honored guests, the six charter members who were present, Mrs. Ethel K. Moor, the first Adah and third worthy matron, Mrs. Alexander Starbuck, the first secretary and past patron, Mrs. S. Ada Davis the first associate conductress and Mrs. Mary E. Brown, the first warden, all living in Waltham. The seventh charter member, Mrs. Lizzie M. Baker, the second worthy matron resides in California. Each of the guests was presented with bouquets of flowers.

The children's party will be held June 8 and inspection June 22.

Bay State Chapter a Lusty Youngster

The second anniversary of Bay State chapter No. 160, was celebrated May 20. The worthy matron and her committee planned an interesting and enjoyable evening.

The following artists assisted; Mrs. Ethel Payson, Mr. Sewell Payson, Mrs. Samuel Wise, Mrs. Amelia Gillespie, Miss Pauline Barrie.

During intermission refreshments were served, followed by dancing.

Samoset Chapter Has Initiation

Samoset chapter No. 109 held its regular meeting on the evening of April 18 in Masonic Temple, Norwood, Mass. Routine business was followed by the initiatory degree which was conferred upon two candidates.

The chapter mourns the loss of its beloved sister, Ella C. Taplin. Sister Taplin was an active Eastern Star member for many years. She was a past worthy matron of Signet chapter, past grand chaplain of the grand chapter and four years ago was made an honorary member of Samoset chapter, and she endeared herself in the hearts of all who knew her. But while we shall miss her sorely we would

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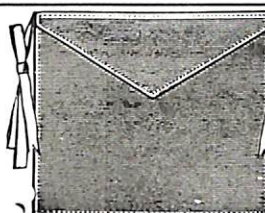
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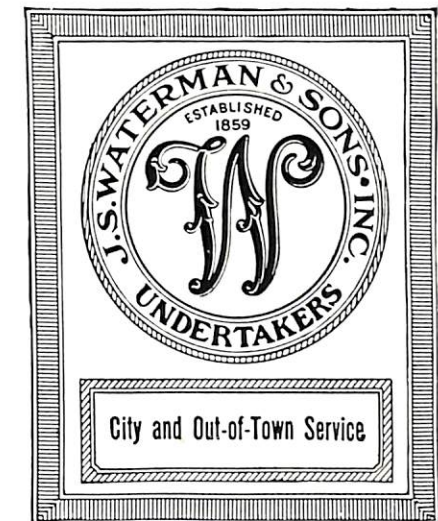
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